BAPTIST CENTENARY DETROIT MICHIGAN

1826 - 1926

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BAPTIST SEMINARY

ONE HUNDREDTH ANNIVERSARY

of the Organization of the

Michigan Baptist Association

Now the Detroit Baptist Association

held with the

FIRST BAPTIST CHURCH, DETROIT

October 6, 7, and 8, 1926

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Michigan-Detroit Baptist Association Centenary Committee

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Foreword

The Michigan Baptist Association, now known as the Detroit Baptist Association, was organized in Pontiac in 1827, in June, there then being but four Baptist churches organized in the territory. Pontiac organized in 1822, Stony Creek organized in 1824, Troy as the Baptist Church of Bloomfield, as it was then known, organized in 1826, and Farmington organized in 1826. The Baptist church of Detroit (First) was organized in the fall of 1827, and soon after joined the Michigan Baptist Association, the earliest cooperative effort of Michigan Baptists.

Michigan was as yet a territory, having come into statehood in 1837. Before that date other associational groups were formed and gradually the area of the original association became more and more circumscribed until today its confines are 15 miles beyond the city limits of the city of Detroit. This is known as the metropolitan area and also is the field of operation of the Detroit Baptist Union, a class "A" city organization under the recent plan of organization adopted by the Northern Baptist Convention.

The Michigan Baptist Convention was organized in the city of Detroit in 1836. The State Convention naturally took over the responsibility and direction of the larger field and the Michigan Baptist Association confined its operations to the ever narrowing field and the lesser responsibility of an affiliating body. A new organization, the Detroit Baptist Union, appeared on the scene in 1878, when Detroit had grown to considerable size and the need for more intensive local denominational work was needed than the scope of the Association's purposes contemplated. Dr. Gleiss tells of the development of this work and of its relationship to the Association in his historical address.

As the confines of the Michigan Baptist Association drew nearer to Detroit, and the work of the Michigan Baptist Convention enlarged to meet the needs of a great state the advisability of changing the name of the Association grew upon the brethren and at its session in 1891 the name was changed to the Detroit Baptist Association, under which title it continues to function.

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The Centenary had been in the mind of the brethren for some time, and at the meeting of the Association in 1925, a committee was appointed to prepare for a fitting observance of the one hundredth anniversary of the organization of the body. The committee met early and after organization began to plan for the coming event. The First Church, Detroit, asked the privilege of entertaining the Association this Centenary year. Many meetings of the Centenary Committee were held and much correspondence was had. The result of these labors are recorded in these pages.

The Centenary Committee found it necessary to order the elimination from this record of introductory remarks, prayers offered and Associational proceedings that did not peculiarly have a bearing upon the historical character of the Centenary. The Detroit Baptist Association Year Book will be published separately, as usual, carrying the Associational statistics and minutes of the business sessions.

We believe the reader will find in the addresses herein much of historical value and interest.

ALBERT H. FINN,
Secretary and Editor.

The Opening Session

Wednesday evening, October 6th, was the opening session. At 7:15 an organ recital was given by Mr. Ralph Calder. He was supported by the chorus choir of the First Church, in leading the song worship of the opening session.

Dr. Mark F. Sanborn, pastor of the First Church, said: As Moderator of the Detroit Baptist Association, I am now calling to order the one hundredth session, the one hundredth anniversary, and I wish to present to you one of our leading laymen, who is President of the Detroit Baptist Union, a member of the State Legislature of Michigan, and Chairman of the General Committee that has been planning for weeks and months for this program. Honorable C. J. Netting, will be the presiding officer this evening.

Mr. Netting responded: I feel very much honored in being able to be present at this meeting this evening, the one hundredth anniversay of this Association. I believe that we are to have this week the spirit of the Almighty prevailing throughout our meetings; that all who will attend these various meetings will say they have been the best ever. We are going to start the meeting this evening with a devotional service led by Rev. William G. Coltman, pastor of the Highland Park Church.

Mr. Coltman said: I want to read a few verses tonight from Matt. 16, beginning with the 13th verse and following the reading of the scripture I will ask our beloved Brother Wittet, who has been one of the pioneers, one of the outstanding figures in our city's life for a great many years—we are so glad to have him here tonight, and I will ask him to lead us to the throne of Grace; also our Brother Maxfield, a former pastor of Immanuel Church, now the pastor of the Brightmoor Church.

Prayer was offered by Rev. George L. Wittet and also by Rev. C. E. Maxfield.

Mr. Netting: The next number will be a solo by Mrs. H. H. Bingham.

By Mr. Netting: On this occasion I wish I had the ability of

an orator so I could give my thoughts expression without being compelled to write them down and read them, but inasmuch as that is not in my power, you will need to bear with me.

Address of Chairman Netting.

A century of grace, and in many respects undeserved blessings, is the retrospect confronting the Michigan Baptist Association this day as we start our Centenary celebration.

A very small group of earnest christians, believing that the Bible is and should be the only guide for the followers of Jesus Christ, formed themselves into a union and called it the Michigan Baptist Association. No bishop to rule over them, no prescribed creed to hinder them in bringing the gospel of Jesus Christ and hope of salvation to the pioneers living in small settlements and on Indian trails, which have developed into a network of improved highways and a population in the state in the neighborhood of four million people.

Scattered as those people were and the difficulties experienced by lack of proper highways, and frequently beset by hostile Indian tribes, these undaunted and stalwart christians felt that for their proper spiritual and mental growth a common gathering place must be established where reports could be made of the work accomplished and plans discussed for extending the gospel message to other sparsely settled communities which had not yet been organized into a real church.

From this small beginning our present Baptist organization has grown. Little did our forefathers in the faith dream how within the period of one hundred years the Michigan Baptist Association would develop and such a virile institution as the Detroit Baptist Union would come into existence to supplement it.

Work it has been, yes; at times discouraging through lack of vision on the part of some and want of faith on the part of others; yet, in spite of these drawbacks there are always enough consecrated christians to carry on the commands of our Master, that the work grew and the number of christians increased year by year.

While we are gathered to review the accomplishments of the past and rejoice in the victories won, this celebration would lose its import and prestige if it failed to see in the past opportunities for greater good and service in the today and the tomorrow.

God has given us these resources and talents and we must now put them into service and to work in such a manner that the coming of the Kingdom will be hastened through our activities.

The church today, a glorious institution, ever mindful of its task, will be a more glorius church tomorrow. Our Baptist Association has much to be thankful for at this time and should buckle on the armor of faith and attempt greater things for our blessed Master in the future.

I would like to see the Baptists during this celebration commit themselves to a program which would extend its activities from the foundations of today by placing upon the altar of the Almighty gifts commensurate with the blessings we have enjoyed. I would like to see a fund of $200,000.00 raised, and paid in within three years, to be placed at the disposal of our Detroit Baptist Union, in order that we might be able to carry on the work that our Superintendent, that man of God and vision, is laying out for the Baptists in the metropolitan district of Detroit.

We should thank God daily that we have Dr. Gleiss directing and carrying on this great task. No less than $50,000.00 of this fund should be available at once for new sites, $50,000.00 for the Baptist Children's Home and $100,000.00 for church edifices which could be advanced in a business like manner to the smaller and newer congregations, enabling them to erect suitable houses of worship so that they may become leaders for Christ in their communities.

Oh you Baptists of Detroit and vicinity! Would that the manifold and oftimes undeserved blessings spur you on to not only attempt greater things for Christ in the future, but actually do them to the end that every Baptist be filled with burning passion for the winning of souls to Christ and God be glorified through our efforts and consecration.

Mr. C. J. Netting: The next speaker hardly requires an introduction on my part to this congregation. I think the majority of them have known him for a long time. Our young people, as well as the older members of our churches here in this city, have often had the pleasure of hearing him and it is fitting that at this time the real opening address should be given by the Rev. Mark F. Sanborn, pastor of the First Baptist Church, of Detroit.

The Scope of the Centenary Celebration

Rev. Mark F. Sanborn, D. D.

It gives me great pleasure, on behalf of the First Baptist Church, to extend a most cordial welcome to the delegates and friends attending this Centenary of the Detroit Baptist Association. Our own church looks forward to a similar celebration of our one hundredth birthday next year. We have already invited

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the Michigan Baptist Convention to meet with us at that time. We want the members of the churches in this Association especially to be with us at that time.

Centenaries are being observed somewhat more frequently in our part of the country during recent years. The First Baptist Church of Pontiac, which was the first Baptist church to organize in Michigan, celebrated its centenary four years ago, and the Farmington church last month. A year ago the Episcopalians of our city and Michigan celebrated the first one hundred years of their work in the Dynamic City and in the northwest. At present the Sesqui-Centennial in Philadelphia is attracting nation-wide attention and interest.

There is no question as to the value of such programs as we have before us for these three days. Dr. Charles R. Henderson, one of Detroit's most noble pastors, once said, "An Indian has no monuments, no history. He keeps no records, his life is narnow and poor, but civilized man remembers and plans means of enriching the future with the thoughts, fancies and toils of the past."

A great, practical purpose has led the officers of the Association to plan for this celebration. We will review the past in order that we may the better understand God's gracious leadership, that we may have the greater confidence to trust in Him and accomplish even greater things in the future.

During these days we will appreciate anew the significance of Hebrews 12. We, too, are encompassed about by a great cloud of witnesses.

During the past one hundred years God has raised up many leaders in both pulpit and pew. To review something of their sacrifices and their triumphs should give us renewed courage to carry on the great work they started. The story of those early years reads like a romance.

The population in the city and in the state was small. The first Baptist workers were pioneers and deserve to be classified among the heroes and saints. The Michigan Baptist Association, the name of which was later changed to the Detroit Baptist Association, was organized in 1827 with four constituent churches. The First Baptist in Pontiac was organized in 1822. The Stony Creek Baptist Church, which later divided into the present Rochester and Mt. Vernon churches, in 1824. The Troy Baptist Church in 1825 and Farmington in 1826.

After the Association was formed, the next church organized in Michigan was the First Baptist Church of Detroit. God in

His infinite wisdom graciously blessed the efforts of this little handful of pioneers. Their influence has worked like the leaven. One hundred years ago Detroit had a population of about 5,000. Our city today boasts of 1,400,000 residents. There are today forty-seven white Baptist churches within the Association with a total membership of nearly 15,000 and there are 421 Baptist churches in Michigan with a total membership of 53,000.

In addition to these, there are in the city of Detroit in the neighborhood of sixty negro Baptist churches with a total membership of about 20,000.

Baptists have always stood for the Lordship of our Divine Saviour and God has graciously honored their message. Regarding the growth of Baptists in the country, someone has said, "It took two hundred years to win our first million; the second was won in twenty years; the third in ten years; the fourth in eight years. It required nine years to win the fifth million; seven years to win the sixth; five years to win the seventh and only three years to win the eighth million."

One hundred years ago there was one Baptist to seventy of our population. Today there is one Baptist to every thirteen. Surely the leaven of the gospel has been at work.

The Baptist message is needed today. The world has been fighting for democracy and we all know that political democracy and religious autocracy cannot exist together. Baptists have always insisted on individual freedom and the competency of each soul to come, without priest or intermediary, directly to God. We have always insisted on the separation of church and state, have stood loyally by the supreme authority of the Bible and have stressed evangelism, missions and the practical application of the gospel to the every-day life of individuals and of groups.

This is the Baptist hour in history. The celebration of this centennial should give us renewed inspiration to carry on the work which has been so nobly begun. You may recall David's message to his son Solomon regarding the building of the temple. Because David had been a man of war, God would not permit him to carry out the great purpose of his life to build the temple. That work was committed to Solomon, and David said:

"Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceedingly magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before

his death. * * * Now, behold, in my trouble I have prepared for the house of the Lord a hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance; timber also and stone have I prepared; and thou mayest add thereto. Moreover, there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work. Of the gold, the silver, and the brass, and the iron, there is no number. Arise, therefore, and be doing, and the Lord be with thee."

Will you note the significant words "and thou mayest add thereto." During these days together we will have reviewed to us the sacrificial preparation that has been made by the pioneers of our faith in this great city. Surely they have prepared abundantly and we have the means and the members for the building of a great temple of God in the hearts and lives of individuals of the homes, of the schools, of business and of the whole social order.

Viscount Morley has said, "I do not in the least want to know what happened in the past except as it enables me to see my way more clearly through that which is happening today."

My friends, we all know sin is organized and deeply entrenched. As Baptists, we need this gathering in order that we might be drawn closer together into a great Christian esprit de corps, that we may deliver our maximum strength against the forces of evil and unitedly seek to build the Kingdom of Christ in our midst.

Every phase of Christian work has advanced immeasurably during the past century. Higher education is available for all our young people. Great movements have come to the Christian church during these decades. The Y. M. C. A., Y. W. C. A., the Christian Endeavor Society, the Epworth League and the Baptist Young People's Union and many other organizations have arisen and made their contribution to the life of our churches.

Religious education has developed during the last quarter of a century very rapidly. Today there are literally thousands of books available for persons interested in the teaching of religion. If obligation is measured by opportunity, surely God is expecting great things from the next generation of Baptists in this metropolitan area.

In the lobby of the Book Cadillac Hotel there is a significant painting which is attracting wide attention. You may recall there is a mountain climber who after great struggle and exertion has finally reached the summit of what had been his ambition, only

to look away to other peaks higher than the one he has attained The Baptists of this Association have climbed many a steep ascent with Christ during the past century but today as we look out into the future, we can see higher peaks beyond.

May these hours spent together during this centenary celebration give us inspiration to go forward and upward with Jesus Christ, the great Head of the church. In His strength we will accomplish even greater works than have been accomplished in the past.

Chairman Netting: We have started here this evening to make history for the second century of Baptist activities in the State of Michigan. You will find in the seats in front of you, registration cards. We want to get the names of those who are attending and get them all together so that when the two hundredth anniversary is being celebrated, they can know who were the Baptists of the Detroit Association in 1926. We would like to have you write your name on the cards, your address, the church to which you belong and how long you have been a member of the Association.

During the taking up of the offering, Mr. Marx will sing.

Chairman Netting: The next number on our program, is the pageant "The Highways of Faith," which has been arranged by, and is under the direction of, Mrs. B. T. Leonard.

The Highway of Faith

PART I. TRAILS THROUGH THE WILDERNESS

Reader: "And an highway shall be there, and a Way, and it shall be called 'The Way of Holiness.'" "Go through, go through the gates, prepare ye the way of the people cast up, cast up the Highway, gather out the stones: lift up a standard for the people." "Go forth: to them that are in darkness, show yourselves. They shall feed in the ways, and their pastures shall be in high places."

"And I will make all my mountains a way, and my highways shall be exalted."

Scene 1. Elon Galusha, the first Baptist missionary in Michigan: John Batty.

More than one hundred years ago Elon Galusha, a young Baptist missionary, set his feet upon the narrow trail that led him through the mystic beauty of the forests of Michigan, to where the city of Pontiac now stands. The forces of nature both aided and opposed him. He had to build his own cabin, make his own furniture, and secure his own food in addition to preaching the

Word to the hardy companions whose spiritual leader he was. Only an overwhelming conviction that he was called to this work and unshakable faith in God's will could have sustained him in his lonely vigils.

Scene 2. Elkanah Comstock, and members of the church in Pontiac: Robert Manogg, Winifred Benson, Grace Gleiss, Mona Clink, Franklin Williams, John Batty.

Two years later in 1824 Elkanah Comstock, the first ordained minister to settle in the New Territory of Michigan, founded the Baptist Church in Pontiac. The little group of faithful and devout members met for worship in a log cabin, the home of one of their members. Every settler—man or woman—knew the meaning of hard, unceasing, manual labor. The pastor was no exception. His salary was $100.00 per year—one-third to be paid in cash, and two-thirds in produce. The sublime courage displayed by these pioneers of the faith should cause us of a later and somewhat softer time to measure ourselves with a stern and unrelenting rod.

Scene 3. Isaac McCoy, and Chiefs of the Potawatomies: Walter Tenny, Milton Semrau, Marvin Semrau, Robert Manogg, Jacob Classen.

As we follow another trail through the wilderness we find that it leads straight in to the camp of the real owners of the land—the Indians. Isaac McCoy, in 1822, met the Chiefs of the Potawatomies near the city of Niles. We do not know what magic he used, but in the space of one year he established a flourishing work—teaching many forms of manual work to the boys—a most notable achievement, and administering the affairs of the colony so successfully that Governor Cass paid high tribute to the work saying, "I beheld a colony firmly settled—numerous, civilized, and happy, with every blessing flowing from a well regulated, industrious and religious community."

Scene 4. First Michigan Baptist Association Meeting in Pontiac: Gervous Davidson, Lester Baker, Roy Cundiff, James Berg, William Halliwell, Joseph Davidson, John Batty.

God in His Omnipotent wisdom has set people down in groups. No matter how adventurous a man may be he craves companionship. In 1826 four churches—Pontiac, Stony Creek, Troy and Farmington—and three ordained ministers, formed the Michigan Baptist Association. Their first anniversary in June, 1827, was celebrated in Pontiac. The twelve messengers assembled represented a total membership of 139 persons. Five or six miles was a day's journey over the almost impassable roads; how faithfully

our forefathers blazed the trail which was to broaden year by year into a great highway.

Scene 5. Elder Henry Davis and members of First Baptist Church in Detroit; first Baptismal Service in Detroit River: Marion Baker, Winifred Benson, Robert Manogg, Leslie Baker, Grace Gleiss, Gervous Davidson, Roy Cundiff, Walter Tenny, Milton Semrau, Marvin Semrau, Jacob Classen, Franklin Williams, Frances Freeman, John Batty, Mona Clink.

The Detroit River has never witnessed a more impressive scene than that which took place on its banks in 1827 when Elder Henry Davis, the young and fiery shepherd of the Baptist believers in Detroit, baptized a group of converts in the waters of the strait to which our city owes its name. A picturesque and colorful group of fine ladies, fur traders, and Indians, as well as the sober, solid, first citizens, stood reverently by as the beautiful, symbolic rite was administered.

PART II. THE WIDENING ROAD

Scene 1. A French family and guests: Frances Boillotot, Hannah Johnson, Lillian Poole, Marian Revell, Betty Vinton.

It is impossible to estimate the far reaching results of the French influence in Detroit. Religious history is shaped, inevitably, by all the elements of a civilization. The names of our city and of many of its streets are reminders that early Detroit was French. French Baptists, many of them descendants of the Huguenots, were a vital part of the Baptist Fellowship, in the middle years of the century. The French people excel in the art of home making, and many families made contacts for lasting good through the means of a cup of tea.

Scene 2. First German-American Baptist Church (Bethel Church) congregation, colporteur and immigrant family: H. L. Koppin, Otto Koppin, Mrs. Otto Koppin, Mrs. C. Schultz, Frieda Schultz, Walter Tenny, Mrs. Walter Tenny, Milton Semrau, Marvin Semrau, Eleanor Young, Dorothy Wrobble, Mr. J. Classen, Raymond Classen, Edith Classen, Helen Focht.

Wherever we find a group of German people, there we find loyalty to the great formative institutions, the home and the church. As family after family came to Detroit they were welcomed by those who had preceded them. The sturdy elements of character which brought into existence the First German-American Baptist Church are present today as its members rally their strength for fresh tasks. Grandfather, son and grandson,

grandmother, daughter, and granddaughter, still attend church together.

PART III. BY-PATHS OF SERVICE

Scene 1. A missionary meeting in the "Eighties:" (The women in this scene were charter members of the first missionary organization of Woodward Avenue Baptist Church.) Mrs. Edward Evarts, Mrs. Lydia Biglow, Mrs. L. H. Fox, Mrs. Harriet Hawley, Mrs. Farrer, Mrs. William Morehous, Mrs. Carl Warner, Mrs. L. J. Heaton, Miss Lillian Bromley.

Baptist women have wrought mightily since pioneer days. No trials, no discouragements, no obstacles, has daunted them. Side by side with the valiant men of yesterday they have given unstintedly of their strength, their time and their money, with results that are amazing. The strange costumes of the eighties are no index to the ability of the clever, energetic, keen-minded, warm-hearted women who laid the foundations of the work of the Women's Home and Foreign Mission Boards.

Scene 2. A B. Y. P. U. Picnic of the "Nineties:" (The way to make new members feel "at home.") Helen Morse, Evelyn Booth, Bernice Taylor, Marion Powers, Margaret Powers, Robert Manogg, Helen Hayner, Grace Thompson, William Halliwell, Joseph Davidson, Lester Marshall, Mary Brown, Harmon Tanner.

And then the "nineties," the "romantic nineties," the "gay nineties," the decade of emergence from old ways, the period when we began to adopt new standards, new inventions, new styles of clothing, new conventions in human relations. Youth, that magic word, that indefinable age, turned aside upon a fascinating by-path.

Under the derbies of the nineties moved as gallant and as independent beings as adorn the driver's seat of the automobile of 1926. The same intrepid spirit and the same eager desire for adventure was hidden in the heart of the maiden who wore balloon sleeves as moves her frank spoken daughter.

The B. Y. P. U. of America had its beginnings in this romantic era with the same enthusiasm and the same desire for service that characterizes it today. They had time to play, and picnics have ever had a lure for young folk. But they also *"had a mind to work."* Many of the leading Baptist churches in Detroit began as missions cared for and fostered by Young People's Unions.

PART IV. THE GREAT HIGHWAY

A kaleidoscopic view of the present and the past. A veil of mystery hides the future, but the light of Faith will pierce it.

Baptist Children's Home: Mrs. Ballard, Matron, and Children living in the Home.

Children's World Crusade: Hazel Snyder, Frederick Snyder, Shirley Sanford, Walter Sanford, Lawrence Gault, Muriel Teets, Russell Teets.

World Wide Guild: Jean McGarvah, Arleen Clink, Margaret Powers, Helen Stanley.

Polish Baptist Church: Martha Marcynski, Lydia Marcynski, Helen Grolick.

Hungarian Baptist Church: Ruth Dulity.

Each day we break new trails leading to the Great Highway of Faith. We care for his little ones. We train them to set their feet in ways of service. We build churches to the glory of God for the spiritual refreshment and nourishment of all who will accept. Every nation, every race has its part in the changing colorful magnificent city we love. As we gaze into the mirror of the past we are thrilled as we see reflected, decade by decade, the heroic people who have so firmly undergirded the Baptist work. May we, of 1926, catch from this backward look, not only a glimpse, but a full vision of the Faith which was the torch to the path our fathers trod; a vision which will light our way as we face toward the future.

Director: Mrs. Ben T. Leonard.

Reader: Rev. A. V. Allen.

Music: First Baptist Church Choir.
Ralph M. Calder, Organist and Director.

Quartet: Dr. T. T. Smith, Mrs. A. B. Crow, Mrs. B. T Holt, Mr. Marx.

Lucille Campbell, Mrs. H. F. Cole, Anita Collian, Homer Dean, Alice Harper, Annie Jagger, Grace Lisk, Lenore Maten, Alice Whiteman, Olive Mitchell, Arvine Olson, Laura Sanborn, Ruth Sanborn, Mrs. George Seidel, George Seidel, Mayme Van Arsdale, Jennie May Watkins, William Johnson, Dave Wilson, Harry Cole, Bertha Woodroe, Irene Lodwig, Max Roensch, Dorothy Mallory, Mrs. W. H. Guerin, Mrs. Ada Abbs, Jack Richards, Meldred Whiteman.

Pageant Committee: Mrs. Leslie Wregitt, Mrs. Herbert Whitaker, Thomas M. Taylor, H. H. Davis, Mrs. N. H. Bowen, Ralph M. Calder, Ben T. Leonard, Mrs. Ben T. Leonard.

The pageant was an impressive and realistic presentation of early days and customs and heroism. The latter day features were also much appreciated.

The closing prayer and benediction was offered by Rev. W. W. McMaster, pastor of the Dexter Blvd. Baptist Church, Detroit.

The Second Session

Thursday morning, October 7th, Rev. Mark F. Sanborn, D. D., Moderator, presided.

The pianist for the session was Mrs. Nettie Daugharty.

The devotional season was led by Rev. E. W. Palmer, pastor of the Farmington Church. The scripture reading was from Joshua I.

Rev. E. W. Palmer said: "Because of the Farmington Church having just celebrated their centenary I have been reading quite a bit about the history of Michigan Baptists, and I feel that the centenary spirit has taken hold of the Farmington people quite well, as they are so largely represented this morning."

"God says to Joshua three times in the nine verses, 'Be strong and of good courage.' In the sixth and seventh verses, 'Only be strong and very courageous,' and again in the ninth verse, 'Be strong and of good courage,' and my thought to you today is, as we go into the next one hundred years of the work of this Association, the Lord would say to you and me as an Association, 'Be strong and of good courage,' and carry on for him. Rev. M. H. Pettit, a former pastor of the North church, Detroit, will lead us in prayer."

Prayer was offered by Rev. M. H. Pettit.

Dr. Sanborn: "We regret very much that Mr. Magnus Burgess, our Associational clerk, is ill and not able to be with us today or tomorrow. I talked with Mr. Burgess yesterday and I am very glad to say he is better and was able, yesterday, to be downstairs a little while. He authorized me to select someone as clerk pro tem. and I would be very glad to nominate Brother Palmer, who just led the devotional service, and if it is your pleasure, a motion will be in order that Mr. Palmer be appointed as clerk and treasurer pro tem." The motion prevailed.

Minutes of the last meeting of the Association, relating to the Centenary, were read.

Dr. Gleiss: "Resolved, That the offering taken last evening be considered as the Associational offering to care for Associational expenses, and the other offerings be given to the finance committee of the Centenary committee to take care of all expenses incident to the Centenary." The motion was adopted.

Dr. Gleiss mentioned that Brother Singer had requested to bring the greetings of the Jewish Christian Mission.

Rev. Singer: I am very glad to be here this morning and bring you greetings from the Hebrew Christian Mission. You know, the first Baptist was a Jew. I do not know whether you realize it. The first Baptist was the Lord Jesus Christ. He was a Jew and I am bringing to you greetings. When I came here to this city eight years ago as a Baptist minister and we organized the Hebrew Christian Mission, the chief mover of that was Dr. Gleiss, also a Baptist, and I am glad to say this, that ever since the mission has been in existence, we have had the earnest support of our Baptist brethren. Rev. W. G. Coltman, pastor of the Highland Park Baptist Church, is our president.

The Moderator introduced Mr. Albert H. Finn, a layman, who gave the first festival address:

The First Fifty Years of the Michigan Baptist Association

By Albert H. Finn.

In these days of wonderful roads, automobiles, motor busses, steam and electric railways, telegraphs, telephones, radios, daily newspapers and the multitude of conveniences and luxuries which are a part of our every day life—mere commonplace things—we have great difficulty in looking back one hundred years and attempting to sense and visualize the environment, the limitations of those primitive days when our forefathers came to Michigan to lay the foundations upon which have been reared our present day civilization and all that is involved.

We are to spend a few minutes in briefly—all to briefly—reviewing a few facts bearing upon the first fifty years of the history of the Michigan Baptist Association. Baptist beginnings in Michigan really reach far beyond its confines. In my address before the Michigan Baptist Convention, held in Pon-

tiac, five years ago, entitled "One Hundred Years of Baptist History in Michigan," I gave more attention to Baptist beginnings than I can here. Briefly I will recall the fact of the scattered Baptist Churches in the Colonies, and how there was comparatively little cohesion, until Luther Rice returned from India with the challenge to American Baptists to adopt Judson and wife as their own missionaries to a lost world. He so fired the zeal of the unorganized churches to the new objective that the General Convention of the Baptist Denomination in the United States of America for Foreign Missions was brought into being.

Judson, Rice and others had gone out under the American Board, Congregational, having first caught the vision of modern missions from Carey and others in England. These valiant young souls were eager to know the Book which they had given their lives to proclaim, and while en route to India became convinced of the truth of the Baptist positions. They decided to resign their commissions from the American Board and make an appeal to American Baptists. This was in 1812, Luther Rice returned from India for the purpose. Under his passionate leadership a denominational consciousness was born and the General Convention was organized in 1814. Mr. Rice was named as its first General Agent. In 1815, returning from extensive tours in the South and West, he reported:

"Not only do I conceive it proper that a mission should be established in the West on account of the importance of the region in itself, but indisputably necessary to satisfy the wishes and expectations of pious people in all parts of the United States."

The General Convention met every three years and in 1817 the Convention voted to include home missions in its plans, and the Rev. Jonathan Peck, and Rev. Jas. Welsh were set apart to develop Baptist missions in the West. Three years later, in 1820, for reason of an opposition in the West the Convention voted to discontinue its contributions to the home work and in 1826 voted to return to the Foreign field exclusively.

This does not mean that the home land had been overlooked by Baptists. In fact as early as in 1802 in Massachusetts they were organized to do home mission work; and in 1807 the Lake Baptist Missionary Society was organized in Pompey, N. Y., "For the prosecution of the missionary enterprise in destitute regions beyond." In 1821 the Baptist Domestic Missionary Convention of New York was organized and in 1825 the two societies

were consolidated under the name of the Baptist Missionary Convention of the State of New York.

This was the organization that aided so materially the Baptist cause in the territory of Michigan, sending out missionaries and ministers to foster the churches and lay Baptist foundations here.

It was not until 1832 that a national effort was made to adequately evangelize the rapidly developing territories. Then it was that the American Baptist Home Mission Society was organized.

Rev. G. W. Harris, formerly a missionary pastor and later editor of the Michigan Christian Herald, gave this word picture of the situation Baptistically in the territory of Michigan, when the American Baptist Home Mission Society was organized:

"In 1832 we had nothing that was worth the name of a meeting house in the territory. The First Church, Detroit, worshipped in a small wooden house 25x35, which would seat 200 persons. Troy Church worshipped in a log house about the same size. Pontiac Church met in the Court House; Stony Creek where they could, Farmington, Plymouth and Ypsilanti, ditto. Ann Arbor in a school room in the upper part of the village, Saline in Deacon Stevens' log house, where Brother Goodman was ordained as a Baptist minister."

Those were the days of the primeval forests, Indian trails, and meagre comforts. A day's journey with a team of oxen was from six to ten miles. Log cabins were the only mansions, wild game was depended upon for meat, with corn patches in the clearings, and wild berries the main sources of food. Wheat flour was occasionally toted in from New York, but it was a luxury.

Detroit was the principal trading post, the Port of entry, the capital of the territory and the military citadel, but Detroit in those days lay below Jefferson Avenue. There were a few scattering houses beyond, but it was dangerous pioneering. In 1817 a corduroy highway was built under government contract, from Grand Circus Park to the Six Mile Road. Pontiac was founded in 1819 and it then required two days of strenuous effort to make the trip from Detroit. Woodward Avenue northward was surveyed in 1815 but it was 1845 before a really passable road was constructed. This was a toll road and toll was charged from the city hall.

The first record of Baptists who became identified with any permanent organization was Orison Allen and wife who settled in Pontiac in 1818. Then followed the families of Brothers Lee, Douglas and Gibbs. The states and territories south of Michigan

became settled earlier as reports had gone forth that Michigan was unhealthy and unfit for white habitation. After the War of 1812, however, settlers began to come in and in 1822 the New York Baptist Convention sent Rev. Elon Galusha into the territory as a missionary and he became the first resident Baptist clergyman. Orista Taylor also came; he was licensed to preach but was not ordained. Later he settled at Stony Creek and was active in the organization of the Baptist church there. Jeremiah Lamb and his sons C. A. and R. P. also came and they assisted in establishing the church at Stony Creek and other churches.

The first ordained minister who came was Elkanah Comstock, who became the first pastor of the Pontiac Church with a salary of $100 per year, one-third cash and two-thirds produce.

The Detroit Baptist Association was organized in 1827 as the Michigan Baptist Association. Then there were only four duly organized Baptist churches in Michigan and the first gathering of the Association was held with the Pontiac church, the first organized Baptist church in Michigan. The churches organized were Pontiac, Stony Creek, Troy and Farmington, and the aggregate membership reported was 139.

These churches, each in turn in the order of their organization, entertained the Association in subsequent years. In 1828 the aggregate membership numbered 168; in 1829 the number had grown to 187; and in 1830 at Farmington, the membership was reported as 248. Detroit at the time of the organization of the Michigan Association had no resognized Baptist Church, but the First Church, Detroit, was organized that same year, 1827. Of the original four churches, Pontiac is now numbered in the Wayne Association, organized years later. Stony Creek has long since disbanded, and Troy has for many years been extinct. Farmington alone is still a member of the original association.

The Michigan Association when it organized in 1827 was the first feeble attempt of the Baptist brotherhood in the State to associate together for mutual helpfulness and inspiration. The territory—for Michigan had not as yet become a State—was being settled by immigrants from New York, Ohio, Pennsylvania and New England, mainly. Of course, the Catholic French were already here, but largely grouped in Detroit. Our Baptist constituency in large measure came out of the states named.

The Michigan Baptist Convention was organized here in Detroit in 1836 in the First Church, then located on the corner of Fort and Griswold Streets, where the Dime Bank Building now stands.

By that time the Michigan Association included 22 churches and a membership of 863 souls. One other association had been organized, several of the churches having gone out of the parent body to form the Washtenaw Association, more convenient in grouping and smaller in area. This readjustment has been going on ever since, until from an area covering the entire territory the Detroit Association is now circumscribed to 15 miles beyond the city limits of Detroit.

Rev. Elon Comstock had been sent to the territory by the Baptist Missionary Convention of New York. He became the pastor of the First Church at Pontiac and became the first moderator of the Michigan Baptist Association and he also preached the annual sermon. Mr. Clark succeeded him as presiding officer the following year, but Mr. Comstock preached the annual sermon again and succeeded to the chair the third year and again the fifth year and acted as clerk of the Associations in its ninth year.

None of us today can appreciate the handicaps occasioned by the primitive conditions that abounded on every hand. The population was sparse, houses and churches were constructed out of roughly hewn logs; corduroy roads were a luxury, means of transportation were crude and comfortless, no telegraph or telephone lines nor radios, mails were infrequent, while the forests were yet to be conquered before cultivation of the soil could begin. The hardships that our forebears experienced were beyond words to express. Hearts, however, were much the same and christian fellowship a real tangible thing that our later days hospitably can scarcely comprehend.

Think of it! Pastor Comstock's salary was $100 per year—one-third in cash and two-thirds in produce. In addition to being the pastor of the mother church he wore himself out in his missionary enthusiasm and endeavors in organizing the Baptist settlers into churches.

Stony Creek is a settlement that dates back for more than one hundred years, located about two miles northeast of Rochester. The attraction was the water power where a grist mill, saw mill and carding mill were erected. Here in 1824 was organized the second Baptist Church in the territory. It is a picturesque neighborhood and about the same time upon the top of a high hill called Mt. Moriah, was built the first Masonic Temple in Michigan. The church expired in 1857 through the dissension that split the church, resulting in the organization of the Rochester Baptist Church in 1854, and the organization of the Particular

Baptist Church in 1855, which was short-lived, still others going to the Mt. Vernon Church. My father Rev. Silas Finn was pastor of the Rochester Church in the late sixties. Deacon Millard and his charming wife, who had formerly been mainstays in the Stony Creek Church, were then members of the Rochester Church. As a barefooted boy, I often went to their great farm at Stony Creek and so was familiar with the old church, yet standing, and the Masonic lodge, on Mt. Moriah.

The old Troy Church was organized in 1825 as the Baptist Church in Bloomfield and a log meeting house was erected in 1827. There were several changes in site and the name was changed to the Troy Baptist Church and was finally located at Troy Corners. Out of this church came Rev. Charles E. Conley who for 15 years was Superintendent of our Baptist work in Michigan and for whom the Conley Memorial Church, Detroit, was named. Also the first woman medical missionary sent out by the Women's Baptist Foreign Missionary Society—Carrie Daniels. Senior Deacon Geo. A. Maten, of the First Church, Detroit, also came out of the Troy Church, and many others. The church finally went out of existence and during Mr. Conley's regime the property was sold and the few hundred dollars realized was paid over to the Michigan Baptist Convention until the Halsey Baptist Church, also in Troy Township, was organized, when this residue was invested in this later organization. The Troy Church in its day entertained the State Convention, and the Michigan Association often, and was always missionary in its life.

The Farmington Church was organized late in 1826, the faithful few that lived in that settlement had been accustomed to travel from 12 to 14 miles over indescribable roads to attend religious services in the Baptist Church at Pontiac. At the time of the organization of the association the Farmington Church reported 14 members. Out of the Farmington Church, went those who organized the Ann Arbor Church. The church has had its ups and downs and discouragements. At times there were little evidences of life but always there has been a faithful remnant that remained to hope and pray for better days. These prayers have at last been answered and today Farmington promises to develop into one of the strongest churches of the Association.

In Mrs. Trowbridge's excellent history of Michigan Baptists there appears a facsimile of a page of the record of the first anniversary of the Michigan Baptist Association. It is indeed an interesting document both for its beautiful penmanship and also for its valuable statistical facts.

The First Church, Detroit, was not organized at the time the Michigan Baptist Association was born, but it formulated an organization in the fall of the same year, 1827, and soon thereafter took its place and part in the Michigan Baptist Associational activities. Its history is intimately entwined with the missionary endeavors of the Association, and naturally soon came to hold the chief place of strength among the churches.

In these days throughout our entire denominational life the association has surrendered its responsibilities largely to the State Conventions, or in the major cities to the City Unions.

In the early days the association was the rallying point, the social factor, the missionary force among the churches. In Baptist polity the local church is always an independent entity, a law to itself, the one and only legislative body, but our Baptist work has never flourished where the spirit of cooperation has not gone hand in hand, so to speak, with the spirit of self-reliance and independence. Our association-wide, our state-wide, our nation wide and our world-wide expression of a whole-hearted response to the Great Commission, is ever and always has been marked with a fine spirit of loyalty to our Christ, His imperative command and our love for our fellow men. The Baptist denomination is the finest exemplification of democracy, both in the local church and also in our voluntary associations, in the larger tasks of the Kingdom. The love of Christ constrains—impels us—not obedience to man or man-made hierarchy.

Thus it was that the Michigan Baptist Association, from the very first, evidenced its interest in the neighboring settlements where the Gospel was not yet preached. Over roads and under conditions that nowadays I fear would deter the best of us, the ministers and laymen pushed out in helpful service to bring the Gospel message to those who otherwise would not hear it. Many of those old heroes of the faith I can well remember, as our home was always an open house to those valiant souls who counted not their own lives dear that Christ might be preached. Men like Father Cornelius, Supply Chase, A. E. Matter, John Donnelly, Philo Forbes, Alfred Owen, S. Haskell, A. M. Swain, T. S. Wooden, N. C. Mallory, F. B. Cressy, Z. Grennel and others.

Before these named and before my day were E. Comstock, C. A. Lamb, already named, J. S. Twiss, S. Goodman, R. Powell, John Booth, R. Trumbull, E. Weaver, J. Elliott, A. Denison, S. Jones, A. Tenbrook, T. Inglis, S. Pyper, A. K. Tupper, J. I. Fulton, N Colver, J. W. Taggert and others

I have a copy of the proceedings of the tenth annual meeting of the Michigan Baptist Association, which was kindly loaned me by the Pontiac Church. It is yellow with age, frail in structural character, but wonderfully interesting in its contents. The Michigan Baptist Convention had only recently been organized, and the resolution referred to the event with approbation. State Conventions and Associations were few in number in those days, and each year a delegate was named to correspond with the various cooperative organizations, that a more intimate bond of union might be established. You will remember that the wets make much of the precipitate and unworthy manner in which the eighteenth amendment was put over. In the proceedings of this Association held 90 years ago, a ringing declaration against the manufacture, sale and use of intoxicating liquors is printed.

One of the heroic characters that labored within the Michigan Baptist Association and the State in the first 50 years was Rev. Supply Chase. I remember him well and I am sure there are others at this Centenary that have seen and heard him. At the 50th anniversary of the organization of the American Baptist Home Mission Society, in New York, he was one of the exhibits, so to speak. In part he said:

"The first commission I received was in February, 1836, signed by Brother Luther Crawford, of blessed memory. I am the sole survivor of the 16 men commissioned by this Society in the third year of its existence. It is said of Napoleon's Old Guard after coming out of battle where they had been decimated, that when the roll was called, the name of every soldier was kept on the roll, and the survivors answered for him: the answer was, 'Dead on the field.' I answer for those fifteen men today. They died as Christian soldiers die. They fought the good fight, they kept the faith, they received their crowns of glory, I apprehend, at the hands of our Lord Jesus Christ. Michigan was then a territory and the immigrants were the production of New York and New England with a sprinkling of Jerseymen and some Pennsylvanians. A better class never peopled a new country. I don't believe that on the face of the earth there was ever such a company of men and women that settled on new land.

"They were the very cream of New York, men that couldn't be bound up here; men that wanted to spread themselves. Your secretary here [Dr. Morehouse] would not have been half so large a man as he is today if it were not that he had been in Michigan. When I first saw him there the frontier had gotten over into Saginaw Bay. We found him in a building that was gotten up for a wagon shop. That was pioneer life. The mis-

sionary's life at the time in Michigan was among the pioneers: they had gone into the wilderness when the land had to be subdued. The first business was to get up a little cabin to shelter his wife and babies. A good many of them had been converted and a good many of them had not and they all wanted the land that lay around. We had to follow where they went and had to fare as they fared. My commission stated that I was to preach the Gospel in Pontiac, and the region round about at a salary of $100 per year. Preaching three different places a day was the custom with us. After the cabin came the log school house for these men from New York and New England carried the school house with them for their children. These were the only places of gathering we had, except where we could use dwelling houses. I preached many times, weeks at a time, in dwelling houses. At one time I conducted a protracted meeting in a whiskey tavern, fighting the demon right in his cave. The keeper promised to shut down his bar while I was preaching, and his wife was converted. It wasn't much of a place to read sermons. The ordinary proclamation for a meeting was like this: 'There will be preaching at such a school house at early candle light; be sure and fetch a candle.' Sometimes we got one, sometimes two and three, and we got enough light out of them to make darkness visible but not enough to read sermons by. There was as glorious a company of women that stood side by side with those men as you could find anywhere. Women who knew how to keep house; how to live on a little; how to cut their garments according to the cloth they had. I will say they were the grandest workers in the salvation of men that we had in Michigan."

It will be impossible to record other examples of Baptist heroism of which there were many in the early years of Michigan Baptist history. These few facts are given as an example of conditions existing in the primitive period of Baptist beginnings in Detroit and Michigan. These facts have been vividly brought to my mind by perusing the diaries of my own father who came to Michigan in 1855, and who at St. Clair and Port Huron and thereabouts went through similar privations and gave himself a willing sacrifice that the Kingdom of his Lord and Christ might come, in a measure at least, in his adopted state.

Other associations began early to branch off, Washtenaw being organized in 1835, Lenawee and Shiawassee in 1839. In 1844 three associations were organized: Wayne, Kalamazoo and Jackson, with Hillsdale following in 1843 and Grand River in 1844.

It will be remembered that when the Michigan Association

was organized there were only four struggling churches, Pontiac, Stony Creek, Troy and Farmington. In 1836 the association included the following named churches: Pontiac, Stony Creek, Troy, Farmington, Detroit, Plymouth, Auburn, Redford, Ray, Oakland, Bloomfield, Grand Blanc, Northville, Mt. Clemens, China, Walled Lake, Highland, Brownstown and Ecorse, Nankin Mendon, Mt. Pleasant, Salem.

As other associations were organized there naturally was a readjustment into the newer associational areas, with the addition of churches that had organized in the interiors. Michigan Baptist Association in 1840 included the following churches: Pontiac, Stony Creek, Troy, Farmington, Detroit, Plymouth, Redford, Ray, Oakland, Bloomfield, Salem, Grand Blanc, Northville, Mt. Clemens, Walled Lake, Highland, Nankin, Warren, Mt. Pleasant, Shiawassee, Independence, Bristol, Flint River, Hartland, Oxford, Fentonville, Northfield and Webster, China, Howell, Owosso, Richmond, Hadley, Kensington, Milford, Brandon, Atlas and Groveland, Commerce, Hamburgh, Royal Oak, Lyon, Utica, Lapeer and Macomb.

Many of these names are familiar today while other churches have long since changed their names or have gone out of existence.

Michigan Baptist Association Churches in 1845 were Pontiac, Stony Creek, Atlas, First Detroit, Ray, Oakland, Grand Blanc, Warren, Richmond, Clarkson and Independence, China, Brandon, Royal Oak, Utica, Macomb, Washington, Second Detroit, Dryden, Armada, Richmond, Port Huron, Orion, Troy, Bristol, Oxford and Addison.

The newer association had taken their toll. This is natural, the area of the Michigan Association had been too large for the best results, and, too, the State Convention was now well under way.

Michigan Baptist Association Churches in 1850 were First Detroit, Pontiac, Stony Creek, Romeo, Clarkston, Orion, Newport, Oxford and Addison, Thornville, Davisonville, Washington, Groveland, Mt. Clemens, Oakland, Macomb, Ray, Hadley, Royal Oak, China, Tabernacle, Detroit, Flushing, St. Clair, Troy, Ira, Almont, Grand Blanc, Warren, Lapeer, Sault Ste. Marie.

There we see the Upper Peninsula represented. While the Saulte was a long way removd from Detroit, which was the center of the Michigan Association, by reason of the water way of the Great Lakes it was most easily reached. Some of the churches named have long since gone out of existence.

Michigan Baptist Association Churches in 1874 were Armada, Birmingham, Brockway, Clarkson, Detroit First, Detroit Second, Detroit Lafayette Avenue, Detroit French, Detroit German, Grant, Kenockee, Macomb, Marquette, Mt. Clemens, Memphis, Mt. Vernon, Oakland, Pontiac, Port Huron, Richmond, Rochester, Romeo, Royal Oak, Speaker, St. Clair, Troy, Wales, Waterford, Worth.

We are beginning to see the beginnings of our Baptist work among the foreign speaking groups and the Negroes. In fact both were much in evidence long before 1874.

The earliest settlers naturally came into contact in various ways with the Indians, who were here ahead of the white man. How to meet the Red man on a mutually satisfactory basis was a real problem. In Michigan but without the confines of the Michigan Baptist Association, near Niles, Rev. Isaac McCoy carried on a work among the Indians as early as 1822. He was so potential a factor in Indian welfare work both educational and spiritual, that the United States Government was ready and glad to cooperate with him in his ambitious plans. The life of Isaac McCoy is one of the most thrilling of Baptist missionary heroes. He was frequently in Detroit, which only in part justified this reference being made to him and his work.

The French were the earliest explorers and settlers in Detroit and Michigan and the French influence is still making itself felt in many ways, especially in Detroit. The Catholic Church has nearly always controlled the French people although many have broken away. Detroit had a French Baptist Church as early as 1858 but the second generation very readily sought the English speaking churches and later it was necessary to close the French work here.

Many foreign speaking groups have sent their valiant souls to America but none have made a finer contribution than Germany after the revolution in 1848. Detroit was favored with many of those liberty-loving, Protestant immigrants and not a few were Baptists. Naturally they grouped with kindred souls, that finally in 1864 found expression in the First German American Baptist Church and in later years in the more recently organized German churches. Our Baptist cause has been greatly strengthened by the fruitage of our German churches. Other foreign speaking groups came later.

Early in the history of the Association Negroes from the Southland began to put in their appearance in Michigan. This was especially true of Detroit. At first the whites and blacks

worshipped together but in 1836 our Negro brethren chose to organize an independent body and the Second Church became a separate entity. This church was the only Negro church that sustained a degree of permanence, although the Negroes increased steadily in numbers. This can be readily understood when you are reminded that Detroit was from early days an important station on the Underground Railway that aided so many fugitive slaves to escape into Canada and to liberty. It was during the first fifty years that the anti-slavery sentiment ran so high and the resultant civil war came. Baptists figured prominently in all these movements and events.

We are quite happy in the results of the present. Do you stop to think that the foundations in the super-structure which we now enjoy, were laid by the heroic souls of fifty, seventy-five and one hundred years ago? Kalamazoo and Hillsdale colleges were visioned and materialized in those early years, when resources were meagre but faith and vision strong. Associations were organized, the State Convention sprung into being, the Michigan Christian Herald established, missionary zeal was kindled, the benefits of cooperation discovered, and the lines laid for our present day prosperity. I seriously question if today we were so circumscribed as to resources as were our forebears, we would build as broadly and as well as they did.

The historical table showing the year of meeting, place of gathering, preacher, moderator, secretary, number of churches, baptisms and total memberships, is included in the annual Year Book of the association and I have therefore not given that information here.

To worthily tell the story of the first fifty years in a brief half-hour is absolutely impossible. I feel constrained to apologize for attempting it. I can only hope to have enkindled a new interest in those eventful years, and to urge upon you, one and all, a new study of Baptist beginnings in Michigan, for that is what the history of the first fifty years of the Michigan Baptist Association really were. It is impossible to separate the associational history from that of other associations and the State Convention, and that of the denomination at large because the work of each organization was only a part of the denomination's sincere endeavor to meet the challenge of the Great Commission which is world-wide in its responsibilities and sweep. My only hope is that in the fifty years now before us we shall have wrought and served and lived as worthily as did the honored men and women of the first fifty years.

Dr. Sanborn next introduced Mrs. Edward Wilson who gave the second historical address:

The Last Quarter of the Nineteenth Century

By Mrs. Edward Wilson.

The quarter of century of the history of the Detroit Association of Michigan Baptists of which this paper is to give a bird's-eye view, begins in 1876 and closes with 1901.

The fruits of this period are the result of the successful ploughing and sowing of the long ago. The possibilities of success in the many undertakings of the period would never have been accomplished were it not for the pioneers in science, industry, and the religious world. The many things which are commonplace in the life of to-day are traceable to God's plans for His people. Science, industry, and the church, are hand-maids with God to promote and accomplish His plans.

INDUSTRIAL EXPANSION

The channels of history run in parallel lines. One constructs the framework of the city, the state, or the nation; that is its industrial life, its laws, and its political life. One the educational life: the establishment of schools, colleges, and universities. One the religious life: the establishment of churches, and the training of youth to Christian citizenship.

In the line of industrial expansion the epoch making year of this period was when the first spoken message was transmitted by wire, March 11th, 1876, by Alexander Graham Bell, and the art of telephony became a successful competitor of the telegraph and of great commercial importance to the world.

The steam engine, the steamship, the electric wire, and the wireless, have effected more revolutionary changes in the thought of man in his conception of distance than ever conceived of in ages past. But there remained another great advance to be made in the commercial world. The gasoline engine began to show the mighty power stored up in a single drop of gasoline which had been confined in the bowels of the earth for ages. It is difficult to decide who invented the first gasoline propelled automobile and it is not the prerogative of this paper to consider. The electric automobile came first, built in 1891, and appeared on the streets of Chicago in 1892, creating great consternation in that wide awake town, for in passing through the business section, way had to be cleared by the police for this horseless carriage. But the electric car was too slow for this

progressive age, and the manufacture of the gas car began. In 1896, twenty years after the first spoken message was transmitted by wire, there were four automobiles in the United States, and a Ford was one of the number.

But what has this premise to do with the history of the Michigan-Detroit Association? Memory is the golden span which links the yesterdays with to-day. We would not be appreciative of the present day advance if we did not in retrospect look at some of the notable developments and achievements of the past, that we may know our heritage. If the world had not progressed industrially, if our educational system had not kept pace with times, if the minister, the religious worker, or the missionary, had the same mode of communication and the same slow going way of travel as in the days of the Michigan Baptist Association of one hundred, or even fifty years ago, the churches of this association of large opportunities would be very primitive indeed. The missionary enterprise would not have made the tremendous strides, despite the fact of enormous debts and lack of missionary view-point of many of the church members.

Indeed the industrial expansion, the educated master men, the emancipation of women to equal copartnership with men, the influx of immigration from European countries, the advance in medical science making for the health of the people, have contributed to make this country the richest in the world and in no mean sense contributed to the prosperity and growth of the denomination.

RELIGIOUS DEVELOPMENT

In the progress of the Kingdom, Baptists have seen some goals attained in Michigan which were the ideals of groups of men and women possessed of sterling qualities. They organized churches in the days of the rude log house, when the forests in their virgin beauty teemed with wild life, and they builded well. To-day the First Baptist Church at Pontiac, after one hundred and five years, the First Baptist Church at Farmington, after one hundred years, the First Baptist Church at Detroit, reaching the centennial next year, and others whose centennial is very near, are all monuments to the ideals of their founders of long ago.

But let us turn our attention to the outstanding years of religious development of this quarter of the Nineteenth Century. During the struggle of the Civil War, the heart of woman was touched by the suffering and agony of the battle field. By

custom and prestige she had been locked in a sort of bondage. Her sphere was limited. But the shackles were thrown off as she was baptized in the blood of this terrible war. Her conscience was awakened to the needs of the free slaves, to the appeals that came from the missionaries on the foreign field, and although she had received no encouragement from the denominational boards, she had learned that she could organize and carry on an organization, and with faith and courage, the Women's American Baptist Foreign Mission, and the Women's American Home Mission Societies were born, the former in 1871 and the latter in 1877.

The pioneer missionaries who went out to the foreign field in the early days, not only endured many hardships, but in some cases waited years to see the result of their labor. This was the case with the missionaries of the "Lone Star" Mission, a mission among the Telegus, in South India, begun and carried on for a full generation under more discouragements than any other mission. There were many proposals to abandon this "Lone Star" as the people at home named it, and strenuous efforts were made at the Annual Meetings in 1853 and 1855 to procure the withdrawal of the missionaries and give up the field as hopeless. But the friends of the Mission would not give up. For another twenty years the discouraging work went on. But there was a rich harvest in the waiting. There had been a famine of unusual severity and many would have perished but for the wise and Christian care of Dr. J. E. Clough and the missionaries. Then the leavening power of the Gospel began its work, and one glad day in 1878, Dr. Clough and the missionaries baptized 2,225 converts. Within the year 10,000 more converts were baptized and this once hopeless mission has proven to be the most fruitful field in the world.

THE SUNDAY SCHOOL A FACTOR

One vital factor in the establishment of churches is the Sunday School, or more properly speaking, the Bible School. Baptists have the distinction of leading in this movement, for one of the first schools for exclusive religious instruction in America, was established by the First Baptist Church at Philadelphia, in 1815. The forming of a Sunday School by a group of workers from a strong church who were interested in the religious training of the youth of a missionary locality, very soon becomes a mission and later a church. Many of the mission churches established in the Detroit Association from 1876 to 1901, are now strong churches. Stanton Park, began as a mission Sunday School,

organized by the Woodward Avenue Baptist Church, then known as the Lafayette Avenue Baptist Church of Detroit. The mother church built a chapel at a cost of $4,500, on Eighteenth Street, in 1877, and began with a Sunday School which numbered 162 members, and at the close of the first year numbered 584. The mission grew and became organized as a church in 1880. The Immanuel, Ferry Avenue, now Dexter Boulevard, organized by the Woodward Avenue Church during this period, have developed into strong churches, as also the Twelfth Street Mission, organized by the First Baptist Church, which later became the Grand River Avenue, and transformed the life of the neighborhood in which it existed, later merging with the Fourteenth Avenue, as the Temple Baptist Church. It would be a delightful task to relate the history of the missions established by these two churches alone if time would permit.

What was known as the Easter Mission, established by the Detroit Baptist Social Union in 1879, developed into the Clinton Avenue Baptist, and later formed the nucleus for the now rapidly growing Jefferson Avenue Baptist Church.

A small group of persons desirous of starting a Baptist Mission in their own neighborhood, began a Sunday School and evening service, and the Warren Avenue Baptist Church was organized in 1887.

In 1881, a Sunday School of twenty pupils was organized by George A. Maten. This Sunday School developed and was organized as the North Woodward Baptist Church, February 10th, 1888, and later merged with the First Baptist Church then situated at Cass Avenue. The merged churches now worship in the beautiful Gothic structure, built by the North Church, at Woodward and Pingree Avenues.

The Lafayette Avenue Baptist Church had existed for twenty years in a district that was rapidly becoming encroached upon by business and the growth of the city extending northward, at the time began to make all churches in this section too distant for the membership. The result was that a new location was selected at Woodward Avenue and Winder Street, and the corner-stone of the beautiful structure was laid June 15th, 1885, twenty-five years after the organization, and was dedicated free of debt, January 19th, 1887, at a cost of $155,000.

NEW PLANS

The Jubilee Anniversary of the State Convention was held at Detroit in 1886. At this time an advance was made in the

missionary plans of the State. The work of missions had been under the supervision of one general missionary who was responsible for the fields. The new plan was to divide the state into districts with a general missionary in each district, who was to strengthen the weak churches and promote Kingdom interests. There had been much difficulty in establishing Baptist Churches in the Upper Peninsula as the inhabitants were mostly of Catholic and Lutheran conception, and under the dominance of their respective churches in Continental Europe. Protestant communions other than Baptist had gained a following, but in 1888, under the new plan, Baptist churches began to be organized and the Swedish work prospered in both Peninsulas. September 3rd, 1890, seven churches withdrew from the Detroit Association and became the Marquette Association, with but two self-supporting churches, Marquette and Manistique.

The work of providing special care for aged ministers and their wives was undertaken by Illinois, Ohio, Indiana, and Michigan, in 1886. Michigan became the leader in this agency and the old Baptist Seminary at Fenton, was offered as a home and readily accepted. The building with twenty acres was formally opened for this purpose in 1888.

KALAMAZOO COLLEGE CRISES

Chauncey M. Depew, has said, "Every college is an insurance company against anarchy. Giving money for colleges is better than giving to hospitals. To give for hospitals is giving for repairs. To give for colleges is to give for constructional equipment."

Because of the demand for laborers in a ripening harvest, men of vision saw the need of Christian colleges to equip young men for the ministry and missionary service. In the Territorial days of Michigan, this need was met by the founding of the Michigan and Huron Institute, on a self-supporting system. There were few churches and few men of wealth in the territory, and the limit of property holdings real and personal for the Institute, was $50,000. In 1885, the name of the Institute was changed to Kalamazoo College, with power to "confer honors and degrees usually granted by collegiate institutions," and at the same time a female department was incorporated with the college, making it the first co-educational institution in the state. There were some trying years for the college. Efforts were made to increase the endowment $50,000, and debts would accrue. In 1885, the Board of Trustees became so discouraged with the accumulation of annual deficiencies that at a special meeting

of the board at Jackson, April 24th, after much discussion, action was taken to close the college after June 30th, until the financial condition should justify its reopening. This action stirred the denomination. At once it was realized that something must be done, or the hopes for a denominational college that had taken so many years to establish, would be lost. The result was that by July 30th, the debt was raised, and $50,000 of the new endowment secured, and at the usual time for the opening of the college, the prospects were the brightest in its history.

But these bright days began to be clouded. In 1889 and 1890, financial troubles began to loom up again. Every exertion was being put forth for the Chicago University, and many of the best supporters of Kalamazoo College apprehended that the universities of Chicago and Ann Arbor would take away students for collegiate work and there would be no necessity to maintain any higher institution than an academy. An informal meeting of the trustees and friends of Kalamazoo was held at Detroit. Dr. Haskell presented a paper on, "Our College Field", which was so conclusive that no distant institution could adequately cultivate our own field, that the collections and investments dedicated to the college would be violated and revert, if the college work were abandoned, and after long and prayerful discussion, Mr. Schuyler Grant, who had done the college great service in previous years by his masterful accounting of the funds, in a brief and conclusive argument affirmed the duty of sustaining the college, and of raising $100,000 as an endowment. He declared that he believed one-third of the amount could be raised in the Woodward Avenue Church. The president of the board, Mr. C. C. Bowen, congratulated him for his bravery, and said he would start the movement with $15,000. The others caught the spirit and the next morning in Mr. Bowen's office made good the prophecy of Mr. Grant. This was the beginning of The Hundred Thousand Dollar Movement. The college passed another crisis to a sure and perpetual career, and to-day has assets of more than a million dollars.

YOUNG PEOPLE'S MOVEMENT

In this generation began the Young People's Movement. In the old days children and the "teen" age were overlooked in matters religious. The converts were mostly adults. But there were those who believed in youth and its possibilities for Kingdom service, and the "teen" age converts were becoming more and more in evidence. Dr. Francis E. Clark formed the Christian Endeavor Society, at Portland, Maine, in 1881. Baptists

previous to this had formed several types of organizations, but no united effort had been made to cooperate as a distinctively denominational society until 1890, when at the State Convention meeting at Detroit, the Michigan Baptist Young People's Union was organized. The movement spread to other states, the American Baptist Publication Society encouraged its development, and in 1891, a federation of all the societies into one general organization was accomplished at Chicago, and the Baptist Young People's Union of America was born. Its first convention was held at Detroit in 1892, a remarkable gathering of young people, foretelling the future strength and power of American Baptists.

A Michigan Baptist Assembly was held at Fenton, in 1897. The success of this movement warranted the State Convention to make this a denominational program of the Baptist Young People's Union each year.

In the summer of 1886, at Mt. Hermon, Massachusetts, a conference was called by D. L. Moody, at the suggestion of Luther Wishard, secretary of the Student Association of America, for a month's Bible study and consideration of Christian work in the colleges. Among the delegates at this conference a few had decided to offer themselves for foreign missionary service. These students pressed the need upon their fellow students. Platform addresses were given, and at the end of a month, one hundred men signed the card, "I am willing and desirous, God permitting, to become a foreign missionary." A tour of the colleges was made with the result that a large number of students offered themselves for foreign mission service. The movement was formally organized in 1888.

ANTI-SALOON LEAGUE

The National Women's Christian Temperance Union was organized just after the days of the great temperance crusade of 1873 and 1874, when the women knelt in the sawdust of the saloon floors and prayed for the closing of this nefarious business, and in fifty days, two hundred and fifty towns and villages were cleared of saloons. The suffering of hungry and shoeless children, the degrading influence on the child as he carried the foaming pail of beer from the nearby saloon for the family dinner, the drunken father reeling into the home, the selling of liquor to minors, aroused the Christian people to the moral and legal side of this great question, and in 1893, the first organization of the Anti-Saloon League was founded as a state body in Ohio. Two years later it became national. To-day we are a saloonless nation without the baneful influence of thousands of saloons on the youth of our land.

DETROIT BAPTIST UNION

In the Detroit area, the Baptist Union, which was organized in 1878, but seemingly passed out of existence, until after twenty years to be revived to a still uncertain existence, until a reorganized and reincorporated body in 1915. An aggressive work under the splendid leadership of Dr. H. C. Gleiss, and his associates is the story of the present day Detroit Baptist Union.

God has richly blessed the denomination. The twenty-five years of this period have been years of spiritual insight, growth, power and strength. To-day we are numerically the largest Protestant denominations in Detroit.

By Dr. Sanborn: "It gives me particular pleasure to call upon Mr. Wittet who for so many years led in our Missionary Endeavor in Detroit:"

Reminiscences of the Detroit Baptist Association

By Rev. George L. Wittet

In 1894 I settled in Detroit just after the 1894 Association and have attended every Association since, 32 in number. I have yet to witness one unchristian act, or to hear one unbrotherly word. According to my memory members have lived up to the express object of their constitution; namely, to cultivate piety in the churches, preserve their statistics and promote cordiality of feeling and union of effort in holding forth the word of life.

My first experience was with the meeting in the North Church in 1895. After much friendly greeting the gathering was called to order for a season of devotion, led by the Rev. E. S. Wilson, the young pastor of the Ferry Avenue Church. This was followed by the annual sermon by the Rev. T. B. Caldwell, of the 18th Street Church, from II Kings, 3:16, "Make the valley full of ditches." Themes:—spiritual ditch digging, a fervent exhortation to trust and obey God in all circumstances.

The Rev. D. D. McLaurin, D. D., was elected moderator, and the Rev. T. B. Caldwell, clerk. The regular business of the Association was then taken up. Geographically the Association was very different then than now. It extended north seven or eight miles from Port Huron to the North Street Church, covering nearly all of three counties. Now it covers only greater Detroit City.

There were thirteen churches in Detroit and twenty-one outside. The outside churches, not counting Port Huron and

Pontiac, averaged 44 members within the year. Two new churches were received into the Association, Ferry Avenue with 32 members and Immanuel with 32. There were fourteen new pastors received into the Association. Forty per cent. of the churches were either pastorless or had changed pastors. This constant change of pastors greatly hindered the growth of the churches. A young man of unknown habits and very limited education, but with a glib tongue would find a pastorless church, and soon would ingratiate himself with the anxious little flock. They would be persuaded to call together a few others and ordain him. A few months would indicate their mistake. The church would be divided and again pastorless, and perhaps weaker than before.

The churches clung tenaciously to their independence. After much discussion a plan was evolved in the Saginaw Association called the "Saginaw Plan" which in 1897 was adopted by this Association which it still operates. This was a great advance and is as follows:

Sec. 1.—This Association shall appoint annually a committee of five, before whom all candidates for the ministry are expected to appear for examination prior to a call of a council for ordination. The said committee is to institute an inquiry into the past history, moral character, religious life, literary and theological attainments and general fitness of the candidate seeking ordination to the Christian ministry.

Sec. 2.—That we advise the churches of this Association to make no arrangements for the ordination of any man until after he has passed the preliminary examination of this committee and received their recommendation for ordination.

Sec. 3.—That the churches calling the formal council of ordination invite all other churches within the bounds of the Association to send delegates to sit with them in the council; that the invitation be issued at least three weeks before the date set for the meeting of the council, and that no delegates or churches outside of the Association be invited to vote in said council. This does away with small and ex-parte councils and sudden action.

Then the American Baptist Publication Society entered into an arrangement with the Association by which the ground was completely recovered by missionary colporters, and most excellent work was done by Jay Pruden, J. E. Littell and George L. Wittet, especially in Sunday School work and the reviving of decadent churches.

In the beginning of 1895 the new pastor of Port Huron Church succeeded in persuading seven other churches to unite in special services and secured Rev. D. D. McLaurin, D. D., the new pastor of the Woodward Avenue Church, to take charge of the work and the city was never so stirred before. The work continued under the excellent leadership of the pastor, Dr. D. H. Cooper, through the year until he had baptized one hundred thirty-six and founded four missions. This filled this part of the Association with great joy and rang out in their church letters to the Association and filled all the Association with joy and praise.

I remember how year after year the time allotted to the sisters was occupied with much interest and profit. Their meetings were eagerly looked for and well attended. The churches in those days were not as well organized as now. They had not had the splendid training given of late years by Dr. H. C. Gleiss, nor the education of Dr. Agars and others on Christian Stewardship and of the Every Member Canvass.

Money was very much harder to get, but went much farther. Little by little progress has been made until at the end of the century the churches are much stronger, better organized and shine with a steadier, stronger light.

I look forward for the day to dawn when the prayer our Lord taught us to utter is fulfilled—"Thy Kngdom come, Thy will on earth be done, even as it is in Heaven."

Our good old Baptist prophet, Dr. F. S. Smith, in his day sang as he scanned the world with faith and hope:

"The Morning Light is Breaking,
The darkness disappears;
The sons of earth are waking
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in commotion
Prepared for Zion's war.

"Rich dews of grace come o'er us,
In many a gentle shower,
And brighter scenes before us
Are opening every hour;
Each cry, to heaven going,
Abundant answers bring,
And heavenly gales are blowing,
With peace upon their wings.

"See heathen nations bending
Before the God we love,
And thousand hearts ascending
In gratitude above;
While sinners, now confessing,
The Gospel call obey,
And seek the Savior's blessing—
A nation in a day.

"Blest river of salvation,
Pursue thine onward way;
Flow thou to every nation,
Nor in the richness stay;
Stay not till all the lowly
Triumphant reach their home;
Stay not till all the holy
Proclaim, 'The Lord is come.'"

And there were great voices in Heaven and they said, "The Kingdoms of this world are to become the Kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

Dr. Sanborn: We now come to the Associational Sermon—the Centennial Sermon, and I am delighted to present Dr. J. W. Hoag, pastor of the Woodward Avenue Baptist Church, as the preacher:

Dr. Hoag announced his theme as:

"The Cost of the Torch."

Text: The 28th verse of the 22nd Chapter of the Acts: "With a great sum obtained I this freedom."

For some time now, the high cost of living has been in saddle in the realm of material things. We do not need any argument to persuade us, that in order to keep our bodies alive and efficient, there must be the expenditure of a great price. Quite an opposite idea, however, has often prevailed as regards spiritual things. Many have thought of religion as something obtained "without money and without price."

"At the Devil's Booth are all things sold;
Each ounce of dross costs its ounce of gold.
For a cap and bells our lives we pay;
Bubbles we buy with a whole-soul's tasking.
'Tis only God may be had for the asking."

There is a sense, however, in which the poem is far from the truth. In reality salvation to the highest and the noblest things can come only through great cost. We have the story of our Master talking to the rich young ruler, and revealing to him a

way to the highest and best; Jesus points out that it were well for that young man to take all his possessions and transform them into capital that may be invested wholly and completely in following Him. Religion was far from free for that young man. Jesus, in describing the Kingdom of Heaven, said that it was a precious pearl, a pearl of supreme price, and if one was to obtain it, it was necessary for him to sell all other pearls and bring the price and pay it for the pearl of all pearls.

"With a great sum, obtained I this freedom."

One of the notable poems that has come to us from the recent war is a poem by a Colonel of the Canadian Expeditionary Force, entitled "In Flanders Fields." Just a few lines from that poem:

> **"Take up our quarrel with the Foe;**
> **To you, from falling hands we throw the torch,**
> **Be yours to wave it high.**
> **We shall not sleep, though Poppies grow**
> **In Flanders Fields."**

The words of this young Canadian Colonel are a thousand times truer in ecclesiastical and denominational affairs than they possibly can be in Governmental affairs.

Is there anyone here, who feels that the "torch", the great heritage that has come down to us through the years, has not been handed on from life to life at an increasing cost? The torch that is ours to hold aloft, and to hand on to the generations yet to come, is a torch that has been bought at a very high price.

I am going to ask you to consider, with me, certain spiritual commodities, for which our forefathers were willing to pay a great price, and for which, if these values shall remain unsullied in our hands, we, too, must pay even a greater price; for surely spiritual commodities are demanding every day an increasing price for their well being.

THE TORCH OF WORSHIP

There is an increasing price that must be paid for the commodity of worship. Now, I am not unmindful of the price that our forefathers paid for their worship; I am not unmindful of those fearsome forests through which they trod; of the treacherous streams they forded; of the very crude meeting houses in which they assembled, with no magnificent stone pillars, no beautifully decorated auditorium, no highly vaulted dome, no carefully selected carpets, no comfortable pews. It may seem a little strange, in view of all this, that we would say that worship today is costing more than it cost our forefathers.

Many of you have seen the painting, "The Worship of the Puritans." You will recall the log meeting-place, the snow piled shoulder high, the father, with his family, making his way through the woods, towards the sanctuary. He is carrying his gun, fearful lest at any moment there may be an attack by the Indians. It has been said that the Puritans first fell on their knees, and then fell on the aborigines. Well, there they were, making their way to worship under most trying circumstances. Surely worship cost our forefathers a great price.

But there was a social impulse that made worship in those days not drab, but a delight. Also they had little to distract; no magazines, no automobiles, no radio, no telegraph, no telephone. They had no movies, or athletic contests desecrating the Sabbath. They made their way to the sanctuary, because they discovered, there, a neighborly fellowship. They discovered there, also, a great stimulus for the intellect as well as for the soul. Without worship in those days, life would have been almost unbearable.

Over against the picture of our church going forefathers we have men today saying, "Oh, I don't know as it is necessary to go to church to worship. God is everywhere, and I can go out into Nature and find God; and then you know, I am so cooped up all week long, and we have a car, and that is the only time that I can have with the family" How clearly the contrast reveals that this torch of worship, held aloft so worthily by our forefathers, will be held aloft by us today only as there shall be even a greater sacrifice on our part than on the part of any who have gone before.

Today there is no great social impulse driving people to worship. The stream of interests and example is flowing, not towards, but away from the sanctuary; carrying former earnest worshippers far out to a sea, until recently, untraveled by the people of God. Worship today, if it continue, will continue in spite of these hindrances and allurements. Man will worship, in the days to come, not because he finds everything about him to be in sympathy with his desire, but rather because he knows what he lives for, and because he has discovered that the vital thing about his life is that he should look up to God. He will worship because he wills to worship.

If we are going to continue to say, "Holy, Holy, Holy, Lord God Almighty;" if we are going to continue to say, at the close of the Sabbath, "I have walked with God today"; if we are going to

continue to find God near us, and to recognize his compassion and his tenderness, it is going to be because there are those great hearts that absolutely will, against every other thing, that, on the Sabbath, they shall be found in the sanctuary.

"From Thy House when I return,
May my heart within me burn,
And at evening let me say,
'I have walked with God today.'"

THE TORCH OF PRAYER

There is a second torch, it seems to me, that is being handed forward today at an increased cost. I refer to prayer. Some few weeks ago a reporter on one of our daily papers, telephoned a number of the ministers of our city, asking their opinion regarding the value of praying for rain. It seems that there had been some special gathering in one of the meeting houses in Georgia, during a time of recent drouth and prayer had been made for rain. A number of ministers, of other places, had been quoted, as saying they thought it folly to offer any such petition as that. This reporter was anxious to learn what some of the Detroit ministers thought. He sought my opinion among others. I said, "I do not know as I care to be quoted; but I can say to you personally, that I hold a very simple faith, and that I cherish the privilege of taking to the Lord in prayer all the interests of my life. I do not hesitate to talk to my Heavenly Father about everything that comes into my life, and no matter what the interests may be, there is a comfort that comes, beyond words to express. I still hold a very simple faith in prayer."

If we are, however, to continue to hold such a faith, it will be only at a great price.

Have we any of the prayers of the forefathers we seek to honor today? We have some of their correspondence, I believe; some that dates back many years. But what a revelation it would be for us at this Centenary, if we could have some of the prayers of those great men of old. I doubt not but that they prayed for rain. I doubt not but that they prayed for health. I doubt not but that they prayed for food. Indeed our first national Thanksgiving Day was a day of fasting and prayer that the Almighty might cause the hard ground to yield a rich harvest. A very simple faith! Are we holding to that faith today? And, do our prayers reveal that we are handing on, to future generations, this torch of belief that the Heavenly Father answers prayer in regard to all interests of life?

There is no conflict between science and religion in this matter, if we but understand the realms in which each is to function.

Science is to tell us how things have to come to pass; religion is to tell us why things have come to pass. One isn't in the realm of inspiration and spiritual quickening while asking "How". It makes no difference whether what one is asking about is in the Bible or not; it makes no difference what may be the source of the inquiry, as long as one is seeking to know how things have come to pass,—it is science. But when one faces a fact and asks, "Why", and when there is an endeavor to evaluate the experiences of mankind—that is religion. It is as one asks "Why" that he discovers his spiritual being and inspiration. We can leave to science the answering of the question "How". Let us reserve to our religion the answering of the question, "Why". It is in this realm, that we find our prayer life.

Science must be less dogmatic. Mankind is not going to give up its God. The fathomless depths of spiritual forces still remain quite unexplored by human experience. Who knows the surpassing powers that are at the command of the Almighty to be let loose because his children are in need? As Pompey led the victorious Roman legions into the sacred precincts of Jerusalem, the place of greatest concern to him was the Holy of Holies. He expected to find, therein things of intensest interest and of course there would be an idol there. He didn't find a thing. The Holy of Holies, at that time, was totally empty. But there were some worshipping Hebrews not far away who knew, though the Holy of Holies had been sacked of all things that the eye can see, that still it was filled with a power fully known to the eye of faith. This is why we continue to pray.

We must, of course, rise about the mere petition level to that of the communion level. Prayer must be something more than simply asking of the Lord; it must also be the complete fellowship of the soul with the Divine.

> **"Into the woods my Master went, clean forspent,**
> **Out of the woods my Master went, well content."**

Was there not a blessing in prayer? Did not the Father answer the petition of his Son?

There are those who will say, "'If God knows all about us, is aware of our needs before we ask,—then why not let it go at that? If God sees it is wise for us to have the things we desire, will He not give them without our asking?" How truly God does remember our needs and has provided for us without waiting for our petitions. All our journey long, we have been mercifully provided for by the Almighty, and we have never as much as thought about the blessings, let alone receiving them because we sought for them. We do have much we never ask for.

But is there an earthly father who does not rejoice, even though he is constantly giving to his son, to have the son come and ask? It is the son's recognition of his own dependency. Certainly the father does beyond any thing that the son may ask or thnk, still the father waits for the unity of spirit revealed by the son's asking. Likewise the Heavenly Father's heart desires us to ask. He is constantly doing for us far beyond what we can imagine, yet he waits, at times, for the asking. It is our clear recognition of our dependence on Him.

A war correspondent, in France, tells of an experience he had one day, when on the battlefield: A long line of colored soldiers were marching up a hillside toward the front. Sometime before they could be seen, the melody of a plantation song, made famous by the Fisk Jubilee Singers, was heard.

"It's me Lawd, standin' in the need of prayer." The chorus, was caught up by the host of troops in the field. A beautiful tenor voice carried the melody as the great regiment caught up the refrain:

It's me, Lawd, standin' in the need of prayer.
It's me, Lawd, standin' in the need of prayer.
Not my Mothah, not my sistah—
It's me, Lawd, standin' in the need of prayer.
Not the elder, nor the chaplain—
It's me, Lawd, standin' in the need of prayer.

We know full well that the foundation of all the work of our forefathers was prayer. It began in prayer, was baptized in prayer, and carried forward in prayer. And, that torch is ours to hand on to the generations yet to come.

"Lord, what a change within us one brief hour
Spent in Thy presence can prevail to make,
What heavy burdens from our bosoms take;
What parched fields refresh as with a shower;
We kneel, and all about us seems to lower;
We rise, and all, the distance and the near,
Stands forth in sunny outline, brave and clear."

THE BIBLE, A TORCH

I suppose another torch that has been handed on, to us, is the Bible. There is a greater price being paid, today, for belief in the authority of the scriptures, than our forefathers ever were called upon to pay. "Baptists, they are as broad as the Bible," so we say, "and they are as narrow as the Bible. What the Bible says, the Baptists say; and what the Bible refuses to say, Baptists refuse to say." That has been our rallying cry, our great slogan for centuries. And our forefathers knew it. The Bible

was very dear to them. The Bible is dear to us, but at a greater cost than could possibly have been the cost for them.

Christianity is not a book religion. The religions of the East are book religions. Mormonism is a book religion. Islam is a book religion. The Koran, which they say was dictated out of a book that exists in Heaven, is so uniquely Divine, that not even one translation of it is permitted. All there is of Islam is wholly contained within that book. Christianity is not that type of religion. We had Christianity long before we had the Bible. We can have Christianity even though we do not have the Bible. The Bible did not make Christ. Christ made the Bible. Christ is the center of our faith and of our religion; and as long as we have Christ, so long shall we have Christianity. And, so long as there is a heart that is willing to bow in complete submission to the Lordship of Christ, that long do we have the Christian religion.

But, then, the Bible is of great importance. It comes to inform us about Christ. It comes with its knowledge of God. There is a sense in which the Bible does not give us Christ. Then there is another sense in which the Bible does give us Christ. What we know about Christ beyond our experience, comes from the Bible. And, in the face of the critical study of the Bible and in the face of the increased knowledge of today, do we not recognize that our Bible remains with us at a greater cost than ever before? The Bible, in the days gone by, was an external authority. How often have you read of some man opening the Bible, shutting his eyes, and putting his finger on some verse of Scripture, and then saying, "There is the direct guidance of God." We are not reading the Bible in that way today. We know that to understand the words of one verse of Scripture, it is necessary for us to understand the surrounding verses. We are approaching the Bible today from a historical point of view; the conditions under which the writer lived; when he wrote; the political situation of his day; what may have been his motive in writing.

There are those who are talking about the "old Bible." But we know that the close of the last century brought us a new Bible. We do not have the same Bible that our forefathers had. It is a Bible far grander. It may be less historical, but it is more life giving. It may come with just a little different type of authority, but it nevertheless comes with a greater message of inspiration. We are not taking the Bible and using it in just the way our forefathers did, but we are finding as new, as holy, as divine a message. "Not alone the blood of the martyrs", says

Phillips Brooks, "But also the ink of the learned, has been the seed of the church."

THE TORCH OF SERVICE

Service for humanity is being rendered today at a greater price than ever before. It is an inspiring sight to see Bunyan's Christian start from the city of Destruction and face towards the Celestial City. There is always something beautiful in a man reaching forth even for his own personal salvation. But we have come to a day when something more is needed. It is not sufficient that we keep merely our own faces turned toward the Celestial City. We must get hold of the great forces of civilization, and lift them up into spiritual realms. David Lloyd George was asked by the ministers of England what they could most do for England. He said, "Keep England spiritual."

Our salvation today and our service are not alone that we should be saved, but also that the great forces of society shall be redeemed. We are not emphasizing less the first great Commandment, but we are emphasizing more the second great Commandment. It is not that we shall have less prayer, but that we shall have also more philanthropy. It is not that we are going to minimize Paul, but we are also going to magnify James. It is not that we are concentrating our religious zeal upon faith alone, but we are concentrating our religious zeal upon works as well. The age is not mystical, as in other years. The age has become practical. It is not that we are thinking less of the Celestial home, but we are thinking more of the tenements on earth. It is not that we are going to be saved less for those realms beyond, but we are also seeking to save the realms in which we now live.

There is something impressive about the religious monk, as in his sanctuary he meditates, and ponders upon the surpassing ideals of God. But we know we have come to a day when the monk does not satisfy us. Instead of fleeing from ever-present evils, it is for the Christian to push his way into the very midst of society, and seek to redeem it.

A significant thing about public charity today is, not that we have less of alms, but that we have more of common sense. We are not so much endeavoring to redeem the wayward, as we are seeking to redeem the reformers. The need for the little babe, up in the tenement, is not that a preacher shall be sent for, or a prophet or a priest. The need of the sick babe in the tenement is that a Jacob Riis should come forth and tear down those tenements, and see to it that no more dark rooms shall be builded. There is a need that an Oscar Strauss should come and purify the

milk supply of the great city of New York. There is the need that the economic conditions shall be so changed that the sick man with that sick babe, shall, through some economic transformation, be able to give to his babe the same opportunity that the babe out on the boulevards has. And, we are never going to be completely saved until this vision of service comes to us.

THE TORCH OF ETERNAL LIFE

Lastly, it costs more today to believe in life beyond the grave. Burbank brings his days to a close,—and, glorious days they were;—with the dark cloud of doubt hovering around him, casting gloom and uncertainty over hosts of lives. With such a man as Burbank acknowledging that his hope ends with the grave, we are come upon times when it is harder to see the Celestial City than ever before.

What a hope must have been in the hearts of our forefathers. Why should they endure what they did endure? Why should they start these great denominational forces that have blessed not only our own commonwealth, but have gone forth to bless the world? They had a mighty hope! They had a triumphant faith. They believed that when life should finally close for them, they would enter into a worthy reward hereafter. Hold that view today, and it shall only be at more testing cost than ever entered into their souls. Yet, shall we not pay the price?

When Napoleon was being taken to St. Helena, he stood at the stern of the boat and saw his beloved land slowly fading from view. As farther and farther away he sailed more and more the land he loved so much faded from his vision, until, at last, it was gone forever. How different Moody died. There appeared to him, not the land he was leaving, but there came to him the land to which he was going. He was not standing at the stern of the ship, but at its prow, and looking on to the great beyond, he went to his reward, with his hope brilliant and faith in the Celestial City undimmed.

We can come to the close of our days with a like faith if we will pay the price. The clouds may gather but God still reigns. You may not be able to see the mountain, the clouds having settled so thickly over the summit, but still the mountain is there. God may not be quite as clear to some as he may have been in days gone, but He is there. Let us keep our faith.

Shall we pay the price? They are getting the increased price for material things. The more things cost us, the more, somehow, we seem to demand them. In business the demand is keeping pace with the increasing cost. Will we pay the spiritual

price? In our own day, even though these things are to be bought at a greater sum than at any other time in all the story of mankind, shall we draw back? The challenge of the Lord is, "Are you able to drink of the cup that I drink of"? "Can ye pay the price?" And, shall we not answer, "Yea, Lord; with all our soul, with all our strength, and with all our mind, with all we have, we will pay the cost." We will hand on to the generations, yet to come, these torches that have come to us from our glorious forefathers."

Following Dr. Hoag's sermon, Dr. Gleiss was called upon to introduce the new pastors who had come into the Association during the past year.

Dr. Sanborn named the Associational Committees.

Closing prayer was offered by Rev. George W. Johnson.

During the noon hour a luncheon was served by the ladies of the First Church in the dining room for the Women's Missionary Union of the Detroit Baptist Association. It was largely attended and proved to be of great interest. Mrs. Herman Lang presided.

The Third Session

The Thursday afternoon, Oct. 7th, session of the Centenary was called to order by Rev. Albert G. Johnson, pastor of Temple Church, as presiding officer. He introduced Mrs. Herman Lang, who led the devotional exercises.

The scripture selected by Mrs. Lang was James 1:22-27. The 22nd verse reading "Be ye doers of the word, and not hearers only, deceiving your own selves."

Prayer was offered by Mrs. W. E. Bowyer, also by Mrs. A. Bassett.

By the Chairman: We are happy in having with us Mrs. Laura Lister who will sing for us. Her selection was "Shepherd Show Me How to Go." Her acccompanist was Miss Grace Wilcox.

By the Chairman: Our first historical address this afternoon will be given by Rev. E. Bond Griffith, pastor of the Mt. Clemens Baptist Church:

The Ministers of the Past

By Rev. E. Bond Griffith.

It is said of each one of the patriarchs, "And he died"; so the word "finis" is written at the bottom of the last page of the closing chapter of every human life. Each human life is a volume filled with something of wisdom or something of folly. These ministers of the past whose life's volumes we briefly scan today, may lack the bright coloring of the showy volume, but they abound in durability and in the value of their contents. We cannot measure the comfort these men are to our faith, we cannot tell all the yearning and longing of their hearts, we can but faintly hint at the suggestion of power their labours reveal. It is not their rare endowments that we would glorify, but rather those lights of reason, conscience and love, for these common gifts consecrated, which gave worth, dignity and effectiveness to their work so nobly done.

Somewhere I have heard or read that the greatest men are like the greatest truths—very plain and very simple. Thinking

of these ministers of the past I am reminded of what Clement Ellis once said: "The true man is one that is God's servant, the world's master and his own man." And, going back to a statement of the Apostle John, which, of course, includes these sons of God, "I am persuaded that it doth not yet appear what they shall be." These "ministers of the past" had the unclouded realization that they were sons of God in name, nature, place, privilege and responsibility. Their great desire was to be like their Master and to be worthy of Him. They were earnest and simple and in the true sense of those words, great preachers. They were the kind of preachers referred to by Robert Morris when he said to Dr. Bush: "I like that preaching best that drives a man into the corner of his pew, and makes him think the devil is after him."

There will always remain with me a deep sense of joy, a profound feeling of elation and content in remembrance of the first sermon it was my privilege to hear Rev. Charles E. Conley preach. It was from the text, "He was wounded for our transgressions, He was bruised for our iniquities." What a Saviour he pictured. No matter how great the sinner here was a Saviour that was greater. How that preacher pushed Christ forward, we "saw no man save Jesus only." And what a statesman he proved himself to be as superintendent of state missions through that memorable fourteen years. He was a father to the young preachers, a real friend to every deserving pastor. Mr. Conley had what every minister should desire, a properly proportioned sense of humor. He was always welcome anywhere. One of the keenest lawyers and cleanest politicians Michigan ever had, and a man who was a pillar of strength as a deacon in one of our strong churches owed his conversion from infidelity to Christ to Charles E. Conley.

Donald D. MacLaurin, D. D. Who is there among us that ever knew this magnetic preacher, this pulpit orator, this outstanding minister of the past will ever forget him? Dr. MacLaurin was equal with the best and there were ministerial giants in Detroit in those days.

What a tower of strength we had in Dr. Grenell who for more than sixteen years preached the gospel of the Kingdom from the pulpit of the First Baptist Church of this city, baptised hundreds of converts, planted missions, organized churches and for those days raised large sums of money for Christian enterprises. When he left Detroit and Michigan for Chicago he left behind him a host of sad hearts. He was a member of the council that ordained the writer and to this day he recalls the

awe with which he looked upon this theologian who could dive so deep, stay under so long and yet never come up dry. Detroit and Michigan owe infinitely more to Dr. Z. Grenell than this writer can possibly hint in the very limited space allowed here.

But one of the greatest souls, one of the most tender hearted ministers it has ever been my privilege to meet through these thirty years of my sojourn in and around this city was Rev. E. H. E. Jameson, D. D. He just had to have a big body to accommodate the great spirit that lived in it. He knew the royal art of making friends for his Master and he was busy doing it every minute he was awake. He was the kind of a minister that provoked more confidence than criticism. He brought a valuable life into the ministry, a life enriched by a great variety of experiences such as few men are privileged to enjoy.

There is one outstanding personality among the ministers of the past of whom it was not my good fortune to have a close-up acquaintance with—Dr. Charles R. Henderson, pastor of the Woodward Avenue Church from 1882 to 1892. From what I have read about him and heard from those who knew him well the impression comes that he was a nobleman of the church, a Christian gentleman and scholar in the best sense of those terms, an honor and a blessing to every cause he served, and they were many. Hundreds of students from the University of Chicago at work throughout this land are proud to acclaim their indebtedness to this truly great Christian preacher and teacher whose contribution to the Baptist cause in this city and state will never cease to bear the choicest fruit. His life increased to the end, he was one of the princeliest of princes among men.

Another great human and spiritual bulwark of strength in the Baptist ministry of this city of whom but a fleeting glimpse was afforded the writer was the Rev. Samuel Walter Titus, or as he was affectionately called, "Father Titus." He was just retiring from his active ministry as this chronicler was entering his. His name at that time, thirty years ago, was a familiar word in every Baptist family in Detroit and with truth the claim might be extended to most of our Baptist homes in Southern Michigan. It would be almost impossible to find in all the one hundred years of history we are now celebrating another Baptist minister more firmly established in the hearts of the people of our churches than was "Father Titus" in his life-time of service. He was, indeed, "a good soldier of Jesus Christ." That is the Bible way of calling a man a square shooter. "Father Titus" was that.

It has just dawned on me that my position is somewhat similar to that of the writer of Hebrews when he found himself surrounded by a great crowd of celebrities all deserving of recognition because of their heroic deeds and noble lives. Like that writer I must exclaim "What shall I say more?" The time would fail me to tell of Rev. J. H. Moehlman, for nearly 20 years pastor of the First German American (now known as Bethel) Church. His patient, enduring ministry, his noble preaching and untiring practicing of "the faith once delivered," his really kindly manner toward his brethren. How can I ever forget him? Why! It was he who gently but firmly tied this scribbler to the only woman that ever loved him. To tell of Rev. Benjamin Otto, for many years the beloved minister of that same First German Baptist Church. Large of frame, genial of manner, with a ready smile and a cherry word always abounding in the work for the Kingdom and his church. The finest monument that could be raised to any man has been raised to his memory, two splendid sons in the ministry of grace. What more can any servant of Christ ask for his son after his own life has been accepted in the greatest service that can be rendered God and man? What a time those three, Father Otto and his two sons, will have when they meet under the tree of life in the paradise of God. What a lot of things they will have in common, conversation will never lag during the spare moments they will have for such reunions. Happy father.

Tell of C. A. Votey, moderator of the council that set me apart to the gospel ministry. Tell of J. E. Stirling, of J. B. Calder, that tall Scotch-Canadian-American who laid in her last resting-place grandmother of my most sorely tried but best earthly friend. Tell of Rev. John Mathews, whose first pastorate was with the Howard Street Church, now the Woodward Avenue, twice of Warren Avenue and also under shepherd of St. Clair and Royal Oak. He was a fine preacher and was always ready to give an answer to any question any puzzled one might venture to ask.

Tell of Dr. N. C. Mallory and his two pastorates in Detroit, the First Church and later at Grand River Avenue. Of Dr. D. H. Cooper of Grand River, and before that at the First Church, Port Huron. He was evangelistic to the core, a soul winner and a pastor in the most endearing sense of the title. Of Dr. W. H. Stifler who ministered at 18th Street in the days when a wise man was listened to and congregations filled the house. Of Dr. R. E. Manning when the North Church was on the North Grand Boulevard and Baptist churches and Baptist

ministers were beginning to take a large place in my life and affections. Dr. Manning always seemed to me the most serious heavyweight champion of the Baptist cause in Detroit at that time. He left Detroit to superintend the Baptist work in Chicago a short time after my coming to Mount Clemens, but his appeal to me was strong. Strong churches of our faith were not common in Detroit thirty years ago, but Detroit had her share of strong men caring for the little flocks and Dr. R. E. Manning stood with the foremost. Of Rev. Luther H. Trowbridge and his "Michigan Christian Herald" with its many delights each week, not the least of which was its "Walks About Zion." The arrival of the "Herald" was a call from labour to refreshment and then from refreshment back to labour again. We always felt that L. H. Trowbridge had helped us to higher ground, had shown the way to take a fresh hold on the task before us and lift and carry with greater ease our burden. Of E. S. Wilson and his strong evangelistic ministry in the hall on Russel street and later at Ferry avenue. Of S. Edward Grigg whose comparatively recent passing is well within the memory of most of us. The start he gave the building project at Hudson avenue by his gracious ministry that promised so much but ended so soon will not be lost sight of by those who loved him for his work and worth's sake. Of Dr. John H. Griffith, Rev. August Ludwig, of Dr. Spencer B. Meeser, minister of Woodward Avenue, now a professor at Crozier, kindly and democratic, approachable to all his brethren, always ready to help the needy brother. Then as my memory serves me, last but by no means least, Pastor DesRoches of the French Baptist Church. It was my rich privilege to meet often in the home of his daughter, Mrs. Paul Wagner, and learned somewhat to appreciate the hardness he endured, not financially, to promote the gospel among his people in this city. Each of these heroes of the cross "through faith wrought righteousness, obtained promises, escaped the edge of the sword, and out of weakness were made strong." We may be reasonably certain that these "ministers of the past" did not "shun to declare the whole counsel of God." Did not try to improve the gospel but to preach the gospel, the whole gospel, and nothing but the gospel. They did not attempt to be wiser than God, that would involve constructive blasphemy. They prayed for grace to preach God's own unvarying gospel of salvation by grace through faith. These "ministers of the past" are an example unto us who stand today in their honored places. We may sing with the poet those wonderful lines:

"Our fathers to their graves have gone:
Their strife is past—their triumph won:
But sterner trials wait the race
Which rises in their honored place—
A moral warfare with the crime
And folly of an evil time.

So let it be. In God's own might
We gird us for the coming fight,
And strong in Him whose cause is ours
In conflict with unholy powers,
We grasp the weapons He has given,—
The Light, and Truth, and Love of Heaven! "

I have mentioned only those (and by no means all of the choice souls) in the ministry I have known and who have passed on. Before my day there were giants but of these I will not attempt to speak, nor of the host of brave and faithful ones who still remain and who have won their secure place in the Father's House and the gallery of Baptist fame but who still carry on. They are still writing their records, great constructive records in kingdom building, because we today recognize that there are giants in our day as well.

By the Chairman: We will now have a paper entitled "Outstanding Laymen," by a great layman. It is fitting that we should have the memories of Outstanding Laymen brought to our attention by Mr. T. T. Leete, Jr.

Outstanding Laymen

By Thomas T. Leete, Jr.

The history of the Baptist Denomination in this Association during the past 100 years of its life is wrapped up in the biographies of the men and women who have carried on its activities. It would be impossible in the space allotted to do little more than give a list of those who have borne its heavy burdens and enjoyed its triumphs, but a few outstanding workers should have special mention.

Of course the early missionaries and pastors were the foremost leaders in the religious life of the new fields first settled in Michigan but laymen were also prominent in pioneer times. Laymen "carried on" their full share of the work sometimes under the direction of the ministers and often alone during the intervals that occurred between pastorates.

The records show that the first church to be organized in the "Detroit" (then the "Michigan") Association was the Pontiac Baptist Church—1822—then the Stony Creek Church 1824, then

the Troy Baptist Church 1825—then the Farmington Church 1826, then the First Baptist Church of Detroit 1827.

Among the outstanding laymen in these early years were Abner Davis, Deacons Daniels and Albertson, at Pontiac, Northrup Jones, the first deacon elected at Troy,—James Bayley, S. Mathews also at Troy—Francis P. Browning first at Pontiac and then at Detroit, Captain John Clark, of St. Clair, and Rollin C. Smith at Detroit.

Of these Francis P. Browning should be first mentioned. He was a business man with far seeing vision. He built the first steam mill in Michigan on the Black River in what is now Port Huron. He was considered one of the constituent members of the First Church of Detroit in 1827 although his church letter from the Pontiac Church was not received in time for the organization. He was designated as the leader in church service for three years until 1831 while the church was without a pastor. Rev. Samuel Haskell in his historical address in 1852 says of Mr Browning:

> "Brother Browning was accustomed to expound the scriptures, read public discourses, conduct a Sunday School and exercise a general presidency over the action of the church. Though not solicited by agents they did not forget to send up their annual contributions to the treasurer of Home & Foreign Missions and tract and Bible organizations. The efforts of Mr. Browning and others placed on the lot (at the corner of Fort and Griswold Streets) a building for the use of the church, of humble dimensions but of precious memory to those whose recollection extended back to the scenes within its walls."

The scourge of cholera appeared in the city in 1832 and the church was again without a pastor and great discouragement prevailed, but Mr. Browning again took the lead and at his own expense went in person to eastern cities to find a pastor for the little group. He was unsuccessful in his mission but the church kept its faith and under his leadership completed the new church building—which became a visible monument to his untiring energy, for he died in the cholera scourge that again visited the city in 1834 and was the most fatal of all cholera seasons to the little city. Quoting again from Dr. Haskell:

> "Browning with many of his fellow citizens sank under the stroke of the pestilence as he was hastening to and fro through the wasted and frightened city, striving to put back that stroke from others. The pastor's place, the

office of deacon, clerk, Sunday School superintendent and trustee, all of which he filled, were by that one sad blow vacated. He was a man of such mental vigor and industry that while overwhelmed with the cares of a most extended and embarrassing mercantile business he could command time and thought sufficient to keep his mind filled with fresh laden stores of his good library, making him a treasury of instruction to the church and a companion to learned members of the Eastern Ministry. His energies and his fortune were sacred to the work of fanning and fuelling the little fire which he and a few others had kindled on this obscure Baptist altar; while at the same time his spirit and his heart were liberal enough to render him an active and esteemed co-worker with Christians of every name."

Capt. John Clark, another prominent Baptist of Detroit, in the early thirties, but in later years of St. Clair, was an intimate associate of Mr. Browning. He was one of the contractors for the building of the Gratiot Military Road, sailed Mr. Browning's vessels, and managed his saw-mill on Black River, then retired to a farm near St. Clair and for many years was a tower of strength in the church there.

Abner Davis, a pioneer farmer, located a mile east of Pontiac in 1822. He was not then a church member but he accompanied his wife to the organization of the Pontiac Baptist Church in 1822 following a path through blazed trees to mark it. His wife was a charter member of the new church and he later joined, became a deacon and served actively until his death. The Pontiac church was organized in the home of Deacon Gibbs under the guidance of a layman, Mr. Douglass.

Deacons Daniels and Albertson were also very active in the Pontiac Church. Mr. Albertson was clerk of this Association in 1873 to 1875, inclusive.

An interesting story is told of the erection of the first house of worship at Troy under the direction of Brethren Bayley and Mathews mentioned. Money for the building was scarce and notes were given for pledges, but before the building was finished or the notes due a wave of "Millerism" engulfed the church members and the approaching end of the world made the completion of the church building unnecessary and the payment of the notes useless. In this emergency these two brethren remained faithful, reminded the others of the injunction "Occupy till I come," finished the erection of the church and when the exciting day had passed, collected the notes and

established the church finances. Church pledges of the present day are sometimes repudiated but seldom because of the coming of the Lord.

Another faithful layman in these early days was John Bloom, a Welshman, who kept a sail loft on the river front for many years and had a large friendship with the shipping interests and sailors of his day. He was a deacon in the First Church in Detroit in 1836 and in 1877 although over 80 years of age was still "using the office of a deacon well." He was a man of prayer and in public his fervent prayers, into which his Welsh dialect often crept, were sometimes strange to the children but were familiar and needed no interpreter for his Lord.

Deacon John Berry whose sons were pioneers in the varnish industry in Detroit was an active worker in the First Church of Detroit from 1850 until his death. He was a much loved deacon for many years. The name of Deacon John Sabine should also be recorded as a faithful officer of the First Church at about this time.

Seymour Finney was prominent in Baptist history of early times. His name appears in the records of the Baptist Convention in 1847 as a delegate representing the Young People's Society of Detroit. It is a significant fact in view of his later experiences that at the same session of the Convention a resolution was adopted.

"Resolved that we believe the System of Slavery to be sinful in the sight of God."

It is easily imagined that this young peoples delegate was already interested in the war against human slavery in which he afterwards became prominent and forceful. Only a few weeks ago, in September 1926, a bronze tablet was erected by the citizens of Detroit upon the site of the "Finney House Barn", in Detroit, once owned by him, to commemorate the location of one of the main stations of the so-called "Underground Railway," where runaway slaves en route from the South to Canada were hid in the hay during daylight that they might be helped at night across the Detroit river into safety. Deacon Finney helped hundreds of these poor slaves from bondage into freedom. He left the political party with which he was associated because as he said no christian could continue membership with a party that countenanced slavery. He had the courage of his convictions and as alderman stood for temperance in the City and waged war against the saloons of Detroit. He was active and had a large influence in Baptist work in the Association.

Rollin C. Smith, an early worker in the First Church, of Detroit, being one of the agents in promoting the Christian Herald in 1846, was especially interested in Sunday School work and was a leader in Bible study in his day. In 1847 the Sunday School of which he was then Superintendent undertook the support and education of a native orphan boy in Assam who was converted to Christianity. The boy took the name of Rollin Coleman Smith and grew up into great usefulness in the christian religion in his native country.

Brother John F. Antisdel, another Superintendent of the Sunday School of the First Church in the 1870 period, was greatly loved by the children and young people of the church. His generous gifts to the school in his administration served to build up its growth and uselfulness.

William A. Burt, a pioneer Baptist in Macomb County in 1830, moved to Detroit and died here in 1858. He was U. S. Surveyor of the Upper Peninsula and received honor and distinction as the inventor of the solar compass universally used in survey work. He also was an inventor of other important instruments. The first American patent on a typewriter was granted to him in 1829. He and his sons, Wells Burt, Austin Burt and John Burt, were faithful supporters of the Baptist cause in Detroit.

Port Huron was for many years within the limits of this Baptist Association and many influential business men there were active in the denominational affairs. R. S. Patterson, a leading jeweler, and S. L. Boyce, a hardware merchant, were interested in mission work both in the Association and State. Mr. Patterson was president of the Michigan Baptist Convention in 1899.

The name Orrin S. Gulley appears frequently in the early Baptist records. He was the most prominent printer in Detroit in those days and for many years published Convention reports apparently frequently at financial loss. He was a faithful deacon in the Lafayette Avenue (afterwards the Woodward Avenue) Baptist Church and contributed largely to its success.

William A. Moore, Caleb Van Husen, J. S. Jenness, Solon Prentiss, Henry W. Coleman, Schuyler Grant, Arthur Bassett, and A. J. Fox, all deacons and trustees of the Woodward Avenue Baptist Church, were active for many years after 1850 in furthering the interests of the denomination. Caleb Van Husen was President and also Treasurer of the State Convention and a leader in its work as early as the fifties. Mr. Fox was president of the Convention in 1903.

Henry Glover also acted as the Treasurer of the State Con-

vention in 1854, and was an earnest supporter of the activities of the First Church in Detroit.

Special mention should be made of C. C. Bowen of the Woodward Avenue Baptist Church, a man of large business enterprises in Detroit, in the period of 1880. Associated as a partner in the great seed business of D. M. Ferry & Co., and in banking circles and insurance companies, he was one whose influence was great and powerful. He used that influence and his ability and fortune to advance Baptist interests in Michigan. Christian education was his delight and today Bowen Hall at Kalamazoo College is evidence of his generous support. The endowment fund of the college also recived large gifts from him as did also his own church and Baptist missions. He was also one of the founders of the Detroit Baptist Union and served several terms as its President.

At about this time Albert Ives, a private banker, was giving of his time and talents to the Baptist work in Deroit, a deacon in the First Church, he loved to give it support. Many Baptist mission enterprises were aided by his bank with loans and advances in difficult times and he tided over many a frail bark through troubled waters. All his aid was given in a quiet unassuming way as to a friend that he counted it a privilege to help.

Deacon A. H. Wilkinson and J. E. Howard in their generation from 1870 for 40 years carried burdens and made history for the denomination. Both were deacons in the First Church of Detroit. Judge Wilkinson served his community as Judge of Probate and his counsel and advice was much sought in church affairs. He was the first President of the Detroit Baptist Union and much interested in City Mission work.

Brother J. E. Howard gave a lifetime to the Pere Marquette Railway, for many years as its treasurer, but his chief pleasure was in christian work. He was a trustee of Kalamazoo College and its treasurer for more than a decade. He served as president of the Michigan Baptist Convention in 1897 and gave unlimited time to his denomination.

Deacon O. H. Elliott was a pioneer in the Warren Avenue Baptist Church field. Brother Arthur Treadway guided the new church known as the Clinton Avenue. James T. Beadle, one of the leading tailors in Detroit, led in the work of the Twelfth Street Baptist Church at its birth and for many years. Later he was active in the First Church of Detroit.

Jared C. Warner was another Baptist deacon of the First Church at Detroit who had large business interests in Detroit.

It is related of him that at the time of his conversion he maintained a bar in his hotel in the city, and that he showed his conversion in his business for he immediately poured all the liquor from the tavern bar, into the gutter in front of his tavern and closed the bar. He continued to run the hotel as a strictly temperance house and God prospered him.

Joseph A. Warren, one of the leading organ builders of the State, was another layman who helped finance many city mission enterprises, often taking title to property and carrying the financial burden until the church was able to carry on for itself.

Another prominent layman of this date was Daniel A. Waterman, who was auditor and the treasurer of the Michigan Central Railroad, and a most devoted Baptist. His watchword was "obedience" and the young people of his generation had no occasion to forget his teachings on that doctrine. He had the practice of paying his church obligations in gold—a beautiful sentiment that only the best was suitable to bring to the Lord. He was a generous giver both of time and money to every Baptist effort in the Association and State.

Another outstanding layman of this later period of 1880 was William H. Brearley, for many years the advertising manager of Detroit News, from its start, and later the proprietor of the Detroit Journal. He was especially interested in evangelical work in the city and for a long time was the financial supporter of a city mission in the heart of the city where evangelistic services were held daily and thronged with converts and inquirers. Mr. Brearley was the originator of many civic enterprises in Detroit in his day,—the present Art Museum is the outgrowth of his pioneer work.

There are two aged living brethren who should be mentioned in this chronicle: Henry L. Koppin, one of our leading German business men who was foremost in the organization of the German Baptists into a church that has always been a strong factor in promoting denominational matters. Deacon George A. Maten was a pioneer in the mission work that grew into the North Baptist Church which in 1912 was merged with the First Church.

During the last quarter of the century of the Association the list of laymen has grown with the growth of the denomination and it is impossible and perhaps undesirable to attempt to point out those among the living who could be designated as "outstanding" from among the many. Three who served this generation are not to be forgotten—G. Jay Vinton, Jasper C. Gates and

Walter W. Smith. Mr. Vinton, while active in business as a builder and contractor, was even more active in church work, first as a leader among the Baptist Young People of Detroit and later doing the work of several men in the larger tasks of the Baptist denomination. His energy was unbounded and he never was afraid to undertake great enterprises in the Kingdom. He left his imprint on mission work, christian education, Y. M. C. A. and every good cause.

Mr. Jasper C. Gates was a fine lawyer and a professor for many years in the Detroit College of Law. He gave much time to Christian work as a teacher of men's Bible classes, as President of the Baptist State Convention and in local mission work in the Detroit Association. He was also a former president of the Detroit Baptist Union.

Mr. Walter W. Smith was so well known to the present membership and his departure so recent that it is not necessary to recount his many activities. He had a business training in banking and real estate and brought to his church work a large experience and an endearing personality that helped the success of his endeavors as treasurer of the Michigan Baptist Convention, president of the Detroit Baptist Union, trustee of Kalamazoo College and other good work.

Dr. Louis J. Goux, one of the leading physicians of the city, was always active in Baptist missions work and in civic betterment.

These all live in spirit in the present churches and institutions of the Baptist denomination in this community and with others unmentioned have served their day and generation. We today have entered into the heritage for which they labored and have a large responsibility to carry on as they have challenged us by their example.

Mrs. Laura Lister sang, "Spirit of God."

Miss Florence E. Grant, Vice-president of the Michigan Baptist Convention, and head of the Women's work in Michigan, was presented as one especially capable to give the talk on "Development of Women's Work." She said she was thankful to the committee for asking her to do this task, as, in agreement with Mr. Leete, she had thoroughly enjoyed delving into this past history, and finding so many things of interest.

Development of Women's Work.

By Miss Florence E. Grant

In writing of the development of Baptist women's work in the state of Michigan one must go back to the first reports of the State Convention and read, in the financial statements there presented, a list of women contributors to the cause of missions. In the Annual for 1836 there is mentioned, besides individual contributions, a contribution from "The Medina Female Benevolent Society," showing a local organization among the women as early as that time. Then one comes across the names of The Adrian Ladies' Sewing Society, York Female Missionary Society and The Monroe Female Benevolent Society; Female Benevolent Society of Detroit, Orion Female Sewing Society and others. In 1852 the treasurer of the convention reports the list of Female Life Members of the Convention, numbering twenty. This list is often omitted in following reports.

As early as 1856, in the Annual report of the Board of the Convention the following appears. "Prominent points where Baptist interests should have long since commenced are still unoccupied. Waste regions are becoming densely populated any many of them are entirely destitute of the ministry of the Word." Then follows a list of counties with population and no Baptist church. Then says: "This Convention was originated primarily and chiefly for the purpose of devising ways and means to evangelize these wastes."

The part of the women in those days was to listen and contribute their money. A beautiful tribute was paid to Mrs. Julia Allen, wife of the state worker, Rev. M. Allen, by the Obituary Committee in 1860. "It will not be transcending the liberty given your committee if we associate with our notices, a brief mention of one, who, though a female, has her history more closely inwoven with all the work and all the experiences of our ministry in this state than is the case with but few of their own surviving number."

In 1871 the Committee on Home Missions says: In some of the churches Ladies' Home Mission Societies have been organized upon the same plan as the Auxiliary Societies of the Missionary Union, and we recommend that all churches which have not an efficient plan which secures the co-operation of all their members in this work to form similar societies. They awaken attention, increase the knowledge of facts, and aid the women to serve the Gospel more effectually. By the help of such organizations it

may reasonably be hoped the contributions will soon approximate the amount imperatively needed." This was the first cry recorded in our Michigan Baptist History for the women to come to the help of the men.

And so, in 1873, with this cry ringing in their ears and under the special impetus given to them by the wave of missionary enthusiasm that was spreading over the country at that time, some fifty women in the state signed a call for a meeting to be held in Detroit, April 29th, where a conference was held and a society organized called "The Women's Board of Baptist Missions". This name was used for three years and then changed to "Woman's Baptist Mission Society of Michigan," under which name it was incorporated under an act of the Legislature of the State of Michigan, January 20th, 1891. The first Trustees were: Mrs. C. R. Henderson, Mrs. W. A. Moore, Mrs. E. H. E. Jameson, Mrs. G. P. Warren, Mrs. J. A. Warren, Mrs. T. T. Leete, Jr., Mrs. W. H. Brearley, Mrs. E. M. Davis, Mrs. Florence K. Rumsey, Mrs. Abbie S. Austin, Mrs. A. J. Fox, Mrs. R. E. Manning, Mrs. L. H. Trowbridge, Mrs. Chas. F. Daniells, Mrs. Jasper C. Gates, all of the city of Detroit, Michigan.

It was not the original intention of these women to organize an independent society. An effort was made to unite with the Foreign Mission Society of the West, without success. Then they sought to become auxiliary to the American Baptist Home Mission Society, as the Chicago Society afterward did become, but this was declined.

The same year the report of the chairman on Home Missions of the State Convention contains the following: "During the year a co-operative Woman's Board has been formed, with the full approval of the Executive Committee. We believe that it may be efficient in work which the Convention cannot do, and that, wisely conducted, it may be a useful 'helping hand'. We commend this society to your favorable consideration." By the request of a large number of brethren a committee was appointed to correspond with the Foreign Missionary organizations in the state and, if possible, effect an arrangement by which a single circle in each church may work for both Home and Foreign Missions. At a later meeting the committee reported that they had not been able to effect the desired arrangement and recommended that the Board proceed to do its work without further delay.

After the first address before the convention by the first president of the Woman's Board, Mrs. A. TenBrook of Ann Arbor, a resolution "that we express hearty approval of this movement,

praying that its complete organization may be fully perfected at an early date, and that, as good brothers, we do pledge to help these women," was adopted.

The first officers of this society were: President, Mrs. A. Ten-Brook of Ann Arbor; Vice-Presidents, Mrs. S. N. Kendrick, Mrs. W. A. Moore, Mrs. H. O. McConnell, Mrs. L. Westover, Mrs. S. Graves; Secretary, Mrs. Wells Burt, Ypsilanti; Treasurer, Mrs. Solon Prentiss, Detroit.

As this was the first woman's organization for Home Missions in any denomination I give the Constitution in full.

MICHIGAN WOMAN'S BOARD of BAPTIST MISSIONS

This Body was Organized in Detroit on the 29th of April, 1873, and adopted the following

CONSTITUTION

The Object of the society shall be to prosecute the work of Missions in this state, and on this Continent, either by direct support of accredited Baptist missionaries, teachers or Bible women, or by co-operation with the Baptist Convention of this state, and the American Baptist Home Mission Society of New York, as may be decided from time to time by the vote of a majority of the members present at any regular meeting.

Its Membership shall consist of delegates from Baptist churches and auxiliary societies.

Its Board of Officers shall consist of a President, five Vice-Presidents, Secretary, Treasurer and a Director in each Baptist Association in this state, who shall be elected annually through nomination and by a majority vote, and shall perform the duties usually incumbent upon such officers.

The Annual meeting shall be held on the day preceding the meeting of the State Convention.

With the addition of a few By-Laws and some committees that simple Constitution served the requirements of the Society until the day when all of the women of Michigan were united in one organization in 1914.

But even before this time, as early as 1871, women from the Central and Western states, interested in the work of the Foreign Society, had organized a society which was known as "The Society of the West". This society was to organize women's circles which were to supplement the work of the General Socie-

ties in supporting women missionaries who were to go to the women and children on the Foreign fields. In each state a State Secretary was appointed to promote this work. But a state organization was not effected in Michigan until the year 1878. The following year this organization, known as the Woman's Baptist Foreign Mission Society of Michigan, was admitted as a part of the State Convention. The first president of this society was Mrs. Caleb Van Husan, of Detroit, and the first State Secretary was Dr. Caroline H. Daniells. All money contributed by this organization went directly to the Society of the West.

These two organizations, the Woman's Baptist Home Mission Society of Michigan and The Woman's Baptist Foreign Mission Society of Michigan, worked as separate organizations for many years. Each society had its own officers, its own trustees and its own state secretaries or directors. In the local churches there were sometimes two circles, one for Foreign and one for Home Missions, sometimes one circle in a church covered both fields. Each organization had a state expense fund consisting of small contributions from each circle, this money covering the expense of carrying on the work in the state. Organizing circles, distributing literature, interesting the young people in missionary work, collecting clothing for needy ministers in the state and seeing that the amount needed to meet the pledges made to the various societies was met, constituted the principal efforts of these societies. The work was entirely volunteer with the exception of Field workers who were employed at very small salaries, to go about the state organizing circles and young peoples bands.

Mrs. A. J. Fox writes in one report: "All sorts of requests are received by the Board to help in all sorts of ways and lift all sorts of burdens. One man even applied to the Board to get him a wife."

In 1909 the two National societies which had been organized in the interests of Home Missions, Woman's Baptist Home Mission Society with headquarters in Chicago and Woman's American Baptist Home Mission Society with headquarters in Boston, decided to combine in one organization and invited the Michigan society, which, although contributing to the work of the two societies, had maintained its independence during these years, to join with them. After much deliberation, because the contributions to work in the state, which had been very dear to the hearts of these women since their organization in 1873, would have to be withdrawn, it was decided to unite with the newly organized society. The state organization was continued as heretofore with the same officers and same plans of work but all contributions

were sent direct to the Woman's American Baptist Home Mission Society with headquarters in Chicago.

As the years went on it was found that the two women's organizations in the state were overlapping in their work and that the same results could be accomplished by one society, so in 1913 steps were taken to unite the two societies and in 1914 the Woman's Baptist Mission Society of Michigan was organized. This society was incorporated under the laws of the State of Michigan, November 3, 1914. This society is auxiliary to the Woman's American Baptist Foreign Mission Society and The Woman's American Baptist Home Mission Society and carries out in the state, the plans made by the two National Societies. The circles in each association in the state have formed an organization which meets at the time of the annual association meeting and has officers and secretary-directors corresponding with those of the state society.

The women of the Detroit Association, known then as the Michigan Association, were among the first to have an associational organization. The first record of such an organization is in the Annual for 1879. Mrs. J. O. Stevens of Detroit, was the Associational Secretary. It was not until after 1881 that other officers were elected, and the society was known as The Women's Missionary Union of the Detroit Baptist Association.

At a meeting of this Union held October 28, 1921, the following resolution, offered by Mrs. W. P. Lovett, was adopted: That the Women's Union of the Detroit Baptist Association work in cooperation with the Detroit Baptist Union as an auxiliary, and that the Executive Committee be enlarged for this purpose." This Union now has an Executive Committee composed of one member from each woman's missionary organization in the churches of the association and this Executive Committee, as one of its functions, operates as the auxiliary of the Detroit Baptist Union.

In the year 1900 a Resolution relative to representation upon special boards of the State Convention was unanimously passed by the Convention and Mrs. L. H. Trowbridge and Mrs. T. T. Leete were elected. Today the women of the state are represented on all of the committees of the State Convention. One third of the members of the Board of Managers must be women. There are three women on the State Promotion Committee and the President of the woman's state organization is the Second Vice-President of the Convention.

MEETINGS

The Annual meetings of the women's societies have always been held in connection with the State Convention, usually convening one day earlier than the Convention itself. In the early days an entire evening's program during the convention was given to the presentation of women's work. At the present time the work of all societies has become so correlated one-half hour during the convention is deemed sufficient for a woman speaker.

In 1892 Basket Meetings were inaugurated. Two were held annually, one program furnished by the Home Society and one by the Foreign Society. An Annual Day of Prayer for Missions has been observed throughout the state for many years. In Detroit an Interdenominational Day of Prayer has been observed since 1896.

In 1898 the Twenty-fifth Anniversary of the Woman's Baptist Home Mission Society of Michigan was celebrated by women's societies holding special meetings and making special offerings.

The National Societies have been entertained in the state on many different occasions, the most important of these being the meeting of the Society of the East and the Society of the West for the purpose of consolidation under the name of the Woman's American Baptist Foreign Mission Society. This was in 1914. At that time the District plan was adopted and Michigan became a part of Central District.

YOUNG PEOPLE'S WORK

As the Baptist women of Michigan thoroughly believe in the old adage, "As the twig is bent, so the tree is inclined," they have from the first supported and organized societies for girls and boys, young women and babies. These were known as Baby Bands, Little Helpers and Temple Builders. In 1891 the women were asked to release the young people for the Junior and Senior Baptist Young People's Union. This was a great blow to the women but they graciously gave way to a movement that seemed to promise greater things for the young people. But, in 1898 the young women again organized on distinctly missionary lines, calling themselves Farther Lights for the Foreign and What I Can for the Home fields. Today we have all ages organized under the names World Wide Guild (girls), Royal Ambassadors (boys) and Children's World Crusade. The children are being taught to pray, conduct meetings, read missionary books and give systematically. During the year 1925 the Michigan Crusaders led the states of the Northern Baptist Convention in their gifts amounting to $1,843.86.

FIELD WORKERS

The organizing of all these various branches of work required something more than just correspondence so, at times, there have been women employed as Field Workers who have gone from church to church encouraging the women in their efforts, giving news of the missionaries and organizing the women and young people. Among those who have done valuable work along this line are Dr. Daniells, Mrs. S. W. Phelps, Miss Harriet Cooper and Miss Esther Karnell.

MISSIONARIES

It is not possible for so much missionary knowledge and enthusiasm to be spread throughout a state without inspiring some young people to give their lives to the cause. The first to respond was Miss Carrie Daniells of Troy, Oakland Co., Michigan. She graduated from Oberlin College but taught for several years at our college at Kalamazoo. When she completed her college course she applied to the Missionary Union asking to be sent to India but the Board did not then send out single women. In 1878 she graduated from the medical college and soon was sent to Swatow, China. Since that day many Michigan girls have answered the call to serve their Lord and Master on the Foreign field. Among them are Miss Palmer who went out in 1883, Dr. Ross in 1891, Miss Helen Elgie in 1901, Katherine Geroe in 1901 and Miss Gertrude McCulloch.

Miss Carrie V. Dyer, a native of Sturgis, Michigan, was the first missionary supported by the Woman's Home Society. Many Michigan girls have availed themselves of the training offered by the Missionary Training School in Chicago and have given themselves for work on the Home fields.

LITERATURE

In the early days small leaflets telling of our missionaries and their work were printed or given in free distribution. This work has grown by leaps and bounds and today thousands of leaflets and booklets are printed for our societies and distributed throughout the state. At our State Conventions, on the table presided over by our women, one may find literature telling of all our mission stations. Mission Study books are published each year by an Interdenominational committee and under the inspiring impetus of Reading Contests, hundreds of women and boys and girls, yes, and men too, are reading the splendid books put forth.

BUILDINGS

As early as 1879 Michigan women became interested in financing needed buildings. Miss Daniels wrote that she needed a hospital at Swatow, China, and, nothing daunted, the Michigan women decided to try and raise the first $500.00 for such a building at the evening meeting of the Convention. "Mrs. Van Husan spoke of the faith required to ask the audience which should assemble that evening for the sum of $500.00, since, at almost every session of the Convention a collection for some object had been taken. At the evening session Rev. E. A. Mather, president of the convention, announced "that the ladies requested a collection that evening of $500.00 toward the erection of a hospital to be under the care of Miss Carrie Daniels and conducted the raising of the same, which was more than realized."

Before the hospital was completed Michigan women had sent $1,508.66. In 1882 the report says: "The Michigan Woman's Hospital, as it stands high on the hillside at Swatow, is not so much a memento of our special work during the last four years as a pledge of the special work in which we henceforth engage. Two substantial buildings have been erected with ample accommodations for twenty patients, and room for dispensary, etc. Over the door of the main building is cut in stone 'Michigan Women's Hospital' ".

In 1882 the Michigan women started another building enterprise, namely a girl's dormitory at Kalamazoo College. An association was organized called Ladies' Hall Association with Mrs. C. E. Conley as President. The amount of $12,150.00 was apportioned among the associations. Some stock was sold at $3.00 a share and bricks at ten cents each. It was expected that the building would be well on its way to completion by commencement 1885. They were doomed to severe disappointment. In a few days the sad and startling announcement was made that the college would be closed in June unless the debt could be raised and the endowment increased. Women could do nothing while the college tried to raise $50,000.00 endowment.

Another historian will tell of the struggles of the college during those years. Suffice it for me to say that the college was not closed and the building was completed and turned over to the college at commencement 1887. The women raised $8,000.00 for this enterprise.

At the sixth annual meeting of the Ladies' Hall Association it was recommended that this organization be merged in a permanent organization known as the Woman's Education Society, its

object being to promote the cause of Christian Education, co-operating with the Board of Trustees of Kalamazoo College. The report of this society was read each year in connection with reports of Kalamazoo and Ministerial Education but in a few years seems to have died a natural death.

History repeats itself. In 1921 came another call for the women to build a dormitory for the girls at Kalamazoo. This time a larger building, one that would accommodate eighty-four girls, and one that would probably cost $150,000.00. With the same spirit that actuated the women forty years earlier, a committee was appointed with Miss Florence E. Grant as chairman. This committee apportioned to the associations the amount needed and the women went to work with a will to raise the money. When there was about sixty thousand dollars in sight the college entered upon a campaign for increasing its endowment and the women had to wait until this was accomplished before continuing their efforts for the new building. But in the fall of 1925 the building was ready for occupancy and was dedicated November 4th of that year. This building cost $132,000.00, of which amount the women of Michigan gave approximately $95,000.00. The name, "Mary Trowbridge House" was given to the building in honor of Mrs. M. E. D. Trowbridge, who was at one time a teacher in the college, who was identified with every phase of Baptist work in the state, who was one of the original signers of the call for the organizing of the Woman's Home Mission Society and was a member of that board until her removal to New York. At her death she left all of her fortune to the college, the largest single gift ever given to the institution.

PERSONNEL

Of the many splendid women who have served the Lord in promoting the work, time and space will allow me to mention only a few. Of those who served as president of the Woman's Baptist Mission Society of Michigan, Mrs. A. TenBrook was the first, serving from 1873-1880, Mrs. L. B. Austin 1880-1890. Mrs. W. A. Moore, 1893, until her resignation in 1910, and Mrs. W. H. Dorrance, 1910 until the consolidation of the Home and Foreign societies in 1914.

Of the presidents of the Foreign Society, Mrs. Caleb Van Husan was the first, serving for ten years, Mrs. Z. Grenell, seven years. The other presidents were: Mrs. J. S. Holmes, Mrs. Kendall Brooks, Mrs. C. W. Barber, Mrs. L. P. Johnson and Mrs. T. T. Leete, Jr., the last named being the president at the time of the consolidation.

Mrs. Wm. A. Moore served the Home Mission Society in various offices from the day of its organization until her death. Her devotion to the cause of missions was great indeed. Mrs. L. H. Trowbridge, while never holding office except that of vice-president for two years, was the wise counsellor of the Home Mission Society from its organization until her removal to New York in 1907. Another woman who gave unstintedly of her time and service for the Home Society was Mrs. A. J. Fox, who served as Corresponding Secretary for twenty years and was loved throughout the state for her gentle humor and kind and loving sympathy. She moved to New York city in 1909.

Miss S. A. Beardsley gave many years of service to both the Home and Foreign societies, having been treasurer of the Home society 1879-1880, vice-president 1880-1881 and recording secretary of the Foreign Society for more than twenty years. Of the State Secretaries of the Foreign society two stand out prominently for the permanent work which they did for the advancement of this society in the state. Mrs. Harriet Swegles was State Secretary for fifteen years, years filled with "most devoted service". Mrs. H. E. Whitaker served as State Secretary for six years. To her forward looking vision the women of Michigan owe the honor of having been the first state organization to join in a State Collecting Agency. Mrs. T. T. Leete, Jr., deserves special mention, having given continuous years of service since 1888.

Since the consolidation of the two Michigan societies in 1914, Mrs. Edward Wilson served the society as president for eight years. The present incumbent in that office is the writer, who was elected in 1924.

Central District has looked to Michigan for its president on various occasions, Mrs. J. A. Mauck, of Hillsdale, having been the first. Mrs. T. T. Leete, Jr., and Mrs. R. E. Olds have also occupied this position.

CONTRIBUTIONS

Of money contributed to the cause of Missions by the direct effort of these Michigan organizations it is impossible to give a total amount. At the end of the first thirty years of the existence of the Home Society, Mrs. Trowbridge, in her history, reports that $85,883.00 have been contributed to the work of Home Missions. In her history of the work of the Foreign Society covering the same period, Mrs. T. T. Leete reports that $105,932.00 had been contributed. As the contributions from the women have greatly increased in recent years we may be safe in saying that the last twenty years have seen an equal or greater amount con-

tributed. This, together with the fund for the Ruby Anniversary of the Woman's American Baptist Home Mission Society in 1917, and the Jubilee gift to the Woman's American Baptist Foreign Mission Society of $23,432.00 in 1919 and the amounts contributed for buildings mentioned earlier in this paper, make a total well over half a million dollars. At the present time a movement is under way to raise $23,500.00 for the Golden Anniversary of the Woman's American Baptist Home Mission Society. This must be accomplished by March, 1927.

To this great total should be added the amount, not to be estimated, contributed by the women for filling the personal needs of ministers in the state, the outfitting of missionaries returning to their fields and the making of hospital supplies. One of the most important features of woman's work today is found under the head of White Cross.

I am reminded of an item in one of Mrs. A. J. Fox's interesting reports. "A few years ago, quite without premeditation there crept into the minutes of our annual meeting a statement like this: "The treasurer, Mrs. So and So, was asked to state the condition of the treasury before giving thanks to God for his goodness to us." Many a Baptist woman today will lift up her heart in silent thanksgiving to God for His goodness to us as shown by this record of gifts to his cause.

At the close of the history written by Mrs. Trowbridge to which I have referred above are the following remarks which I am constrained to use in closing. "The work of the individual and the work of the circle may seem small, when the offerings are counted month by month, or even year by year, but the aggregate gifts and labors of many individuals, of many circles, is not small. Eternity alone can tell of blessings wrought for the individual, the community, and the state thru the self sacrificing labors of women of Michigan. The next thirty years will chronicle the "passing beyond" of most of the workers whose faces are now so lovingly familiar. Other consecrated workers will assume the burdens. Life passes but the work is immortal. The colors must not be allowed to trail. When one falls, a new and strong recruit must fill the ranks. Stand at your posts of duty, my sisters, and may the historian of the future chronicle even greater results than those we enumerate to-day."

To-day, as you have heard, I have chronicled great things. Mrs. Trowbridge's wish has come true and the last twenty years have shown greater results in the enlistment of more women in the missionary cause, the training of more missionaries for the home and foreign fields, the building of more schools, hospitals and

churches than the first thirty years could show. But to the heroic and consecrated women of the early days I pay to-day my tribute of love and admiration and thanks for their devoted lives. To you, the splendid workers of to-day, I dedicate this little history of the Baptist women of Michigan with the prayer that your numbers may be multiplied, that your zeal may never diminish and that at all times you may give the glory to God for the way in which He has led us.

By the Chairman: We are now to hear from two brethren who mutually agree regarding Religious Education in the Making, and we will first hear from Rev. A. V. Allen, pastor of the Jefferson Avenue Baptist Church.

"Religious Education in the Making"

By Rev. Arthur Vincent Allen.

You will observe that my subject for this Centenary occasion is not "One Hundred Years of Religious Education." Your program committee evidently appreciated the fact that about ninety years of the first century of religious education is still in the future. The subject assigned, "Religious Education in the Making," is more nearly true to the facts.

In a recent denominational conference, held in Detroit, an outstanding leader in the field of religious education gave the following definition: "Religious education is the introduction of control into experience under the dominance of the ideals of Jesus Christ. Through evangelization and training, religious education seeks to Christianize the motives, attitudes, habits, ideals and conduct of children, young people and adults, individually and socially."

If this be accepted as a satisfactory definition, and from among many I can select none better, religious education is not a new thing. In its technical sense, and as a field of specializd church work, it is a recent development. But for many years, three important institutions, the home, the public school, and the church, have been seriously at work at the task. Of course the church has made its contribution largely through the agency of the Sunday School. Historically, one cannot speak with fairness on the subject, "Religious Education in the Making," without acknowledging a debt to these forces.

THE HOME

For the age preceding our present industrial era, the Christian home was an ideal place for religious education. When God ordained the home as the fundamental institution of society, He

established the father as a priest and instructor in the household. But an industrial revolution came upon the world, the result of which has been the complete transformation of home life. So long as each family was a fairly complete unit, and lived largely to itself, in a home where parents were Christians, religious education was a daily portion. In the "old fashioned home" the boys learned the trade of the father in the shop, which was usually but a part of the home place. In those days father's influence as an educational force was considerable. But when the industrial era came, and the father was removed from the home to the factory for long hours a day, he ceased being the important personage in educational processes he had once been. The mother, already overburdened with house work, cannot well take on the additional rsponsibility of a father. The public school soon comes into popularity, to give collectively to the children of the community the education formerly given in the home.

With both father and the children out of the home for long hours each day the character of the home is greatly changed. Its hours of unified life have been markedly reduced. Mechanical processes continue their disintegrating effect upon the home. Things formerly made in the home, like clothes, butter, cheese, preserves, and meat, are now factory made or prepared and come back into the home to lighten labor there. The women folks, thus liberated from drudgery, seek education and occupation outside of the home. Heavy work, formerly done only by men, now done by a machine which a woman can easily operate, there developed the problem of woman in industry. The tendency for woman in industry is away from the responsibilities of home making and the problem is intensified.

Again, industry, requiring large groups of workers in close proximity to the place of employment, results in the segregation of homes and this intensified community life not only infringes upon the privacy of the family, but provides rich soil in which numerous institutions of questionable moral value take seed and flourish. In its extreme form the result is the crowded tenement or modern apartment house—little more than filing cabinets for humanity. Lawns and fields, the natural places for children to play, porch and parlor, once central in home life; these are sacrificed upon the altar of industrial progress. Commercialized recreation and amusements, with their attendant evils, flourish.

The "old fashioned home" was at once both a field and a force in religious education. The modern home, aptly described recently by Dr. Spencer, President of Hillsdale College, as, "that

place to which one comes in order that he may leave word where he has gone" is neither a force nor a field for religious training. The "old fashioned home" now idealized, has forever departed. The disintegration of that type of home was not due to the inadequacy of its religious ideals or program, but rather a world wide industrial revolution has wrought the change.

Because they fail to understand the effect of industrial progress upon home life, many of the best folks in our churches are indifferent, if not openly hostile, to the program and methods of the newer type of religious education. This attitude is the result of wrong reasoning. They assume that home life was ideal because certain religious institutions, like the family altar, for example, flourished. They argue, therefore, that if these institutions be revived, the result will naturally be a return to ideal home conditions. But the truth is, these institutions flourished because of the ideal conditions of home life. And so long as home life remained ideal, they continued to flourish. But home life, now changed by reason of economic pressure, necessitates a new type of religious institution to meet changed conditions.

We should not fear the change. The new type of religious institution may be equally as ideal and effective for changed conditions, as were the older institutions for the conditions under which they flourished. Many Christian people need to be converted from the idea that home conditions have changed BECAUSE certain religious forms and practices have been discarded, and instead, reason that BECAUSE home conditions have changed through economic pressure, we must adopt and support such new program and methods as are adequate for the new times in which we live. Twentieth century Christians cannot afford to dwell among the tombs of the past. A new day has dawned. Let us labor earnestly while that day lasts, for the night comes all too soon.

THE PUBLIC SCHOOL

We come now to a consideration of the second bulwark of religious education in the early days. I said a moment ago that the public school came into existence to do collectively for the children of a community what had formerly been the parental responsibility of each home. While the religious element in public school training is now almost wholly eliminated, in the early days an education that was not religious at heart was not considered worthy the name. To prove that what we now term "secular education" was intended to be religious as well, it is only necessary to refer to the third Article of "The Ordinance of 1787," which applied to the Northwest Territory, of which what

is now the State of Michigan was then a part: "Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

Evidently our public schools experienced a change similar to that already noted in our home life. Did religious training prove harmful? The explanation for the charge is found elsewhere. The doctrine of religious freedom and its corollary, the absolute separation of church and state, precious principles which Baptists of other days have purchased for this generation at a great price, proved poor soil in which to grow a program of religious instruction in public schools. Certainly the early proponents of these sacred principles did not expect by their application to thereby be deprived of the privilege of religious training. So long as everybody was of the same mind, religiously, no difficulty arose. The Bible had a large place in secular education. But economic opportunities lured to our shores multitudes who were not of the same mind religiously as those who founded our public schools. The reading of the Bible proved to be an offence to them, and they asserted that their "religious freedom" was being curtailed. For years the propaganda has continued against even this simple exercise that might have some educational value religiously, until in twelve of our States the reading of the Bible in a public school is absolutely prohibited. In thirty other states, while there is no direct prohibition of Bible reading, custom or tradition bars its use. Today, in only six states, and the District of Columbia, is Bible reading made a part of the daily curriculum.

This paper does not provide the time nor the occasion for a discussion of the question of the Bible and the public school. The only purpose of what has been said is to point out that religious education has been left almost entirely without the help of its day school ally of other days. Indeed, the case is even more serious than that, for the very principles that safeguard one group so that their children do not have to submit to hearing the Bible read, seemingly do not prohibit teachings that undermine faith in the Bible as the Word of God.

Our country is learning by painful experience that education devoid of religious content is of doubtful worth. The pronouncements of our last four Presidents indicate the present day trend of thought upon this subject. President Roosevelt often spoke these significent words, "Persons educated in intellect and not educated in morals and religion will become a menace to the

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nation." President Wilson wrote, "Our civilization cannot survive materially unless it is redeemed spiritually." Following him President Harding said, "I tell you, my countrymen, the world needs more of the Christ, the world needs the spirit of the Man of Nazareth." And very recently President Coolidge has declared, "Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty and for the rights of mankind. All our learning and science, our culture and our arts, will be of little avail unless they are supported by high character. Unless there be honor, truth and justice, unless our material resources are supported by moral and spiritual resources, there is no foundation for progress. A trained intelligence can do much, but there is no substitute for morality, character, and religious convictions. Unless these abide, American citizenship will be found unequal to its task."

The mind of the thoughtful in America is well summed up in the oft quoted words of Roger Babson, "The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or navies, but rather more education based on the plain teachings of Jesus. The prosperity of our country depends upon the motives and purposes of the people. These motives and purposes are directed in the right course only through religion. Religion, like every thing else of value, must be taught, It is possible to get more religion in industry and business only through the development of Christian education."

Such pronouncements do not mean that the teaching of religion will become an integral part of public school instruction, but the realization of a need that religious instruction must go hand in hand with a secular education has made the public school authorities more and more sympathetic to the endeavors of leaders in religious education. That sympathy is expressing itself in cooperation that is making possible week day schools of religious education, a subject to be considered again in a moment.

THE CHURCH

The third agency for religious education and the one that has continued through the years with increasing rather than diminishing usefulness, is the church. The task has been largely done through its auxiliary organization, the Sunday School. But the church has ever been the inspiration of the home, the public school and the Sunday School, in the field of religious education. In direct ratio as the home and the public school have become less of a force in this field the church has grown in usefulness.

It is often overlooked that the Sunday School is distinctly a modern institution. It is only 146 years ago that Robert Raikes began his Sunday School in England, and it should be remembered that his school was established to teach reading, writing and arithmetic, and the Bible was not used except as it was found handy as a reader. Then, too, the English schools, following after the order of the one Raikes established, were fostered and conducted by private enterprise. Any religious value was simply incidental. The movement met with the stern opposition of the church. Indeed, the Archbishop of Canterbury called a conference of bishops to lay plans to arrest the movement.

Although there are records of Sunday Schools in America antedating the Raikes school in England, the movement as such does not cross the Atlantic until his school has been well established. Furthermore, there is an important difference between the English and the American schools. The American Sunday School was born in the church and fostered by the church. Our principle of religious freedom thrust the duty of religious education upon the church. Naturally in our schools, the teaching of religion received the major emphasis.

In 1786 Bishop Asbury of the Methodist Church organized a Sunday School in the home of Mr. Thomas Crenshaw, in Hanover County, Virginia. This was really a church school, for this home was one of the bishop's preaching points. Between 1791 and 1816 schools were established in Boston, New York, Patterson, N. J., Pawtaucket, R. I. and Pittsburgh, Pa. From the beginning, practically all American schools were organized by churches and conducted by churches. The movement gathered strength rapidly and in 1824 the American Sunday School Union was organized. Nearly a half century later, in 1872, the International Sunday School Association came into existence.

The movement is early recognized and fostered by the denominations. The Methodists have the honor of being the first to officially recognize and encourage the work. In 1824 the General Conference of that church passed resolutions providing "That the itinerant preachers should establish schools; catechisms should be taught in them: and other suitable books should be provided." In order the Unitarians, Lutherans, and Congregationalists give recognition. In 1840 the Baptists officially recognized the Sunday School work by committing it to the Publication Society. While we were not first in, we have occupied a foremost place through the years that followed. Indeed, we were the pioneers in the preparation of advanced texts for teachers.

Even before the denomination had officially recognized the

work of the Sunday School by committing it to the Publication Society, the Michigan Baptist State Convention, at its first session, held in Detroit in 1836, had declared in the second article of the constitution that one purpose of the Convention was, "Encouraging Sabbath School instruction." Before that first Convention session had closed the following resolution had also been adopted: Resolved that in the opinion of this Convention the institution of Sabbath Schools is intimately connected with the present and future prosperity of the churches, and that we recommend to every church throughout the State increased efforts to train up the young in the way they should go."

Following the period of the Civil War we discover Sunday School work flourishing among the Baptist churches of Michigan. In 1869 at a meeting held in Detroit, a Sunday School Board had been appointed, and in cooperation with the Publication Society, had appointed Rev. O. F. A. Spinning as Sunday School Missionary.

The annual reports of the Michigan Baptist Convention are on file from 1836. In the records there are occasional references to the Sunday School work. But the first Sunday School statistics appear in the minutes of 1873. That year 200 schools are listed with 2197 officers and teachers and 17,734 scholars. The year before, 1874, the Convention appointed a "Board of Bible, Publication Society and Sunday School Work, with supervision of the Book Fund," and Mr. Spinning, who had formerly served the State Baptist Sunday School Convention organized in the fall of 1872, came under the appointment of the new Board as Missionary. He was paid a salary of $1200, and expenses, not a small amount for those days, but judging by the report he presented in 1875, his first year with the general Convention, he seems to have earned his money. He traveled 7800 miles, preached 92 sermons, gave 324 Institute and other addresses, held 87 prayer meetings, attended 87 Institutes, Sunday School Conventions and Associations, and spoke before 103 Sunday Schools. His expense account for the year totaled $200.

That his period of service was a time of great advance is indicated by a comparison of the records for 1870 and 1876. The first date shows 145 schools and 9801 scholars. The later date shows 345 schools and 31,000 scholars. Down through the intervening years since then a noble line of Godly men have been under appointment by our Publication Society and State Conventions who have ever kept the importance of the Sunday School as a force for religious instruction in the minds of a growing Baptist constituency. We pause a moment today to

raise our hearts in a prayer of thanksgiving for their valiant service.

The first regular Lesson Committee was voted into existence at the National Sunday School Convention held at Indianapolis in 1872. It was composed of five clergymen and five laymen who were commissioned to select a series of lessons for a period not to exceed five years. This marked a red letter day of advance in religious education, for until then no uniform lesson series were available. The selection of teaching material had been left with individual teachers, with the officers of a Sunday School, or at best feeble attempts had been made by the denominations to guide the course of studies. As we look back now we may question the educational merit of these uniform lessons, but we must admit they were a great improvement over what was known as the "Babel" period in lesson courses. At least they had the merit of cheapness, making them available for all schools, and everybody in the school. Then, too, it became possible for scholars of recognized spiritual and mental capacity to prepare lesson helps to guide untrained teachers. And they made prominent the fact that the same lesson material was not suited for adult and little tot, making the need of the child stand out in bold relief. These uniform lessons reigned from 1875 to 1908 when the International Sunday School Association met in Louisville, Ky., and authorized graded lessons—built to meet the changing needs of a growing child. This step did more than any other, up to that time, to make the Sunday School worthy the name of an educational institution. Certainly it must have been of the time preceding the graded lesson that Dr. Vincent spoke when he said, "Whatever else the Sunday School of our times may do, it certainly does not educate anybody."

The emphasis, generally speaking, until we enter the twentieth century, was upon the extension of the Sunday School movement by the establishing of new schools, rather than upon internal development and improvement. During this period the Adult Class movement greatly enlarged the amount of religious instruction given through the Bible Schools. The Baraca and Philathea organizations are examples of this. The first Baraca Class, with 18 men, met Marshall Hudson, their teacher, in the First Baptist Church of Syracuse in 1890. Eight years later the companion movement for the young women, the Philatheas, was organized. Through the Baraca movement alone a million men were won to the study of the Bible. The favorable reaction to the Sunday School of the strength of the manhood of America entering into

it, may be seen in the better organization and stronger leadership that followed.

Another movement that reacted favorably to Religious Education was the B. Y. P. U. which held its first Convention in Chicago in July 1891 and immediately became a tremendous force among the young people of the denomination in the study of the Christian life, Baptist doctrine and stewardship. The value of the Christian Culture Courses studied so widely during the first years of the new century can hardly be overestimated.

The awakening of the church to the importance of religious education has been a slow process. But once awakened, the progress has been rapid. The emphasis of quality rather than quantity has followed the era of expansion with which the 19th century closed. Men trained in educational processes have given more and more consideration to the movement. A new literature is the result. Such leaders organized the schools on approved educational lines. The new organization expresses itself in a new type of building and the "educational unit" begins with the Akron plan, and has developed to our present day standard.

Given a suitable building, another need developed; a trained educator to direct the work. It seems hardly believable that we discover no such person as a "Director of Religious Education" until 1907. The office was created first, not for the local church, but for a group of churches. In a few months, however, this important personage has been employed by several local churches. This field of specialized work has enlarged until every state and many cities have a denominational director, and many local churches are adding a Director of Religious Education to the staff. The difficulty until very recently has been that no schools offered courses in preparation for such specialized work. Now, every religious educational institution of recognized standing is providing such chairs. The day of advance in Religious Education has just dawned with the rising sun of a new century of Baptist history in Michigan.

While a committee of the Detroit Baptist Union had been busy about the educational task for several years before 1920—it is not until that date that a Director is employed to give full time to this important work. It happened to fall to the lot of the reader of this paper to be that first Director. He served for but two brief years, during which time little was done other than to try and create sentiment for such an office and to quell the fears of those who were suspicious of any movement that tried to educate folks religiously. It is hoped that nobody who prides himself on being an intelligent Baptist now believes that religious

education and evangelism are contradictory terms, but that rather they are twin brothers working hand in hand to bring in the Kingdom of Righteousness.

The present Director, Rev. Ben T. Leonard, immediately succeeded me, and has given four years of faithful and efficient service. Aside from the promotion of the details of the denominational program, he has led us forth into those newer fields of religious education in which the victories of the new century are to be won.

Under his leadership we have been pioneers in the field of week day religious instruction. While we no longer expect to get the teaching done by public school teachers upon public school time, we have found a readiness to cooperate on the part of the public school authorities, even to the granting of school building facilities, or the dismissing of children from regular school time to receive instruction in churches. The school held last year in the neighborhood of the Conley Memorial church was eminently successful and has been discontinued temporarily only because other denominations are not yet ready to carry their share of the financial and moral leadership of the work. This is an indication that we are pioneers in a phase of religious education which will become more and more the accepted method of imparting religious knowledge.

Another type of school, not so satisfactory as to educational standards, but nevertheless of tremendous moral and spiritual value, is the Vacation Bible School conducted during several weeks of the Summer period. Every year the Baptists lead all other denominations in the number of schools conducted. This last year we had 35 schools with an enrollment of 3,524.

This type of work continues throughout the year in the Industrial schools conducted by our several young women missionaries. And the same work that is under the direction of Mr. Leonard in the metropolitan area is being promoted intensively and with gratifying success throughout the whole State by Rev. Morgan L. Williams, the Dirctor of Religious Education for the Michigan Baptist Convention.

The first century of Baptist history in Michigan closes as the awakening of the churches of our denomination to the importance and possibilities of an adequate program of religious education begins. The future is bright. We no longer have a "Sunday School", or a "Bible School". We have the "Church School", a recognized educational institution. We still teach on Sunday, but more and more utilize the week day hours. We still make the

Bible the central text book in the school, only we teach it more scientifically and use those parts adapted to the developing needs of the scholar. The results are gratifying. The church school is no longer so neglected by the church. It is no longer derided by the public school. It is no longer the object of cheap criticism from the press. It is no longer made to do its task in a one room church building designed solely for worship purposes. The church school is coming into its own. Supported by public opinion, stimulated by great organizations, aided by experts and specialists, the work of religious education during the second century of Baptist History in Michigan bids fair towards being the field of greatest achievement.

By the Chairman: We will now hear from Rev. B. T. Leonard, Religious Education Director, of the Detroit Baptist Union, on other aspects of this great subject of religious education.

Religious Education in the Making

By Rev. B. T. Leonard

The topic assigned to us is "Religious Education in the Making." Because of its very nature religious education is always in the making; can never be finished. The science of religious education is so comparatively new that it makes one wonder what the Christian church has been doing during the past nineteen hundred years. Our Saviour said "Go ye into all the world and teach." Detroit Baptists today are facing a new century. This new age will call for many additions to the structure of present day religious education.

Realizing that the prophet is without honor in his own country we yet dare to stand here and forecast something of future trends in religious education, judging from past history and present conditions.

I. *The Church School of the New Day:* The church school of the new day will be of such scope and magnitude that it may properly be called the college or university of the church. In it there will be training classes which will fit all the church membership for work in the whole church. The curriculum will offer required subjects and a larger number of electives. This newer church school will meet not only upon the Sabbath but will hold one or more sessions during the week. Some of the featured courses will be studies in the Bible, church history, missions, stewardship, psychology and teaching methods.

This new school will be housed in a building constructed much on the plan of the public school of today. It will contain larger

rooms providing for larger groups of people, each group presided over by a trained expert and whatever number of assistants may be required. The finest equipment will be at service in this newer school; chairs will be movable, wall-boards will be plentiful and craft materials will be provided in abundance.

The teaching in this newer school will be better because the teachers are trained for their tasks. This will have been accomplished through classes held previously in the local church and through graduate schools of religion under interdenominational councils of religious education. These teachers will be thorough Bible students, keen analysts of human nature and they will interpret God directly by their lives and indirectly by their teaching. More time will be given for actual teaching and less used for non-essentials. There will be no waste motion and the schools will get value received for the time expended.

II. *Church Vacation Schools:* In the future we expect to see a lesser number of vacation schools. This change will result from the fact that the public school of the future will probably be in session twelve months of the year. Already it is taking more and more of the pupil's time so that the present day schools are finding it necessary to request released time from the public school during the week in which to give religious education to its youthful constituency. As the church vacation school diminishes the week-day church school will increase. This week-day school will maintain the same standards in the educational world in the matter of curriculum, instruction to teaching methods which the public school require.

III. *Young People:* Young People's work in the future must include all young people of the church. A young people's department of the church will be organized for young people, run by young people and will be assisted by adult advisors. This scheme of organization will be carried from the local church into the association, into the state and then to the Northern Baptist Convention. Young people's organizations of the Northern Baptist Convention today are not reaching all the young people of all Baptist churches. As far as youth is concerned the motto will be "One for all and all for one." Only by such means shall we approach the required standard which the youth of today and the future demands.

Religious education is, as it has always been and will ever be, still in the making.

By the Chairman: If I were an artist and could paint a picture I would try to paint the Lord Jesus Christ walking on, and a man following trying to do the thing that the Redeemer left to

be done. The man following in the Leader's steps is Brother E. Elmer Staub, the man for the hour.

Baptist Children's Home

By E. Elmer Staub

Detroit is truly the "Dynamic City". It stands alone in its record of larger growth during the past fifteen years than during the combined one hundred years preceding. This is true with respect to its population, its improved area, its industries and the value of their product, its appraised property, the number of homes owned, the combined and per capita wealth and to practically every detail which might be considered.

Small wonder then that this "Dynamic City," the envy not only of the rest of the United States but of the entire world, should have its problems multiply faster than its citizens could comprehend or solve them.

Purely economic, financial or physical problems of a city can be understood and steps taken to cope with them much faster than the social and spiritual problems of its people. It was to be expected, therefore, that those facilities which are necessary to the solving of the problems arising from the multiplying of neglected children and orphans, should not be provided as rapidly as the city grew.

One of the outstanding facts worthy of recording for posterity is that Detroit Baptists recently came to a realization that they must take their share of the responsibility to provide for the material relief and the Christian training of the orphans and the neglected children of our city and its environs. The preaching of the gospel will not in itself fill empty stomachs, clothe the naked, and shelter and train the homeless child. We have done well to make evangelization our supreme work but while we are doing the one, there is no excuse for neglecting the other.

For some years a small circle of Baptists were convinced that the need for the caring for and Christian training of orphan and neglected children was far outstripping the provision therefor. Pitiable cases in the Juvenile Courts were staggering evidence that this problem was not being coped with. To say that the Baptists of Detroit cannot solve the problem, was merely sidestepping responsibility and finally a committee consisting of Albert H. Finn, Dr. H. C. Gleiss and E. E. Staub was elected to investigate the facilities. It was found that all the institutions caring for orphans and neglected children had provision for 1,712 children, of which Catholic institutions provided for 1,464

children. The Children's Aid Society undertook the provision for several thousand more but that provision is practically entirely along lines of material relief by placing the children in boarding homes.

As a result of the report of the Committee, the Detroit Baptist Union at its annual meeting held May 13, 1924, upon motion of G. L. Wittet, recommended that the Baptist Children's Home be established and the administration undertaken by a separate Baptist organization and that the Union elect 15 directors to carry out the project. The first Board of Directors of the Home were the following:

For three years:
E. Elmer Staub, Ebenezer
A. H. Finn, First
Mrs. A. H. Ross, Northwestern
Mrs. C. C. Deuel, Woodward Ave.
Rev. A. F. Waechter, Ferndale

For two years:
Robert E. Zannoth, Bethel
Rev. M. F. Sanborn, First
Mrs. C. J. Netting, Jr., First
Rev. C. A. Boyd, Temple
Mrs. F. B. Freeman, Northwestern

For one year:
Willis Hough, Woodward Ave.
Mrs. Wm. Hendry, Redford
Mrs. S. H. Sorenson, Birkett Memorial
Rev. Geo. E. Dawkins, Royal Oak
Mrs. Dora Ballard, Highland Park

Shortly afterward Rev. C. A. Boyd left Detroit and was replaced on the Board by Robert G. Harris of the Highland Park Baptist Church.

The first meeting was held June 19, 1924, and the first officers were the following:

Chairman: E. Elmer Staub
Vice-Chairman: Rev. Mark F. Sanborn
Secretary: Mrs. Dora Ballard
Treasurer: Willis Hough

The period from June to November, 1924, saw earnest meetings. An effort was made to raise an initial fund of $2,500 to start the work but this was only partially successful. We were greatly encouraged, however, by the expressed willingness of Mrs. F. A. Lankin to serve as matron and Mrs. A. H. Ross

as case worker without salary during the pioneer period. Mrs. Lankin was elected to serve as matron and after faithfully serving in that capacity for over a year was compelled because of the failing health of her husband, to relinquish her position. Mrs. Ross for over a year served without salary as volunteer investigator and case worker.

Mr. Albert H. Finn, as Chairman of the Property Committee, had his hands full endeavoring to find suitable housing quarters. At the proper time and with the cooperation of the Detroit Baptist Union, a property of four acres at the corner of 13 Mile Road and Town Line Road, with a farmhouse, barn and outbuildings, was secured for the sum of $25,000—with a down payment of $5,000—and monthly payments of $200. Realizing the necessity for establishing a Baptist church when that area should become settled, the Detroit Baptist Union volunteered to make the $5,000 payment in purchase of the corner acre which it reserved for future church purposes. You can realize how thankful we were for this opportunity.

The formal incorporation of the Baptist Children's Home had in the meantime been legally taken care of without charge through the courtesy and cooperation of James Ferris, Esq. The Finance Committee under the chairmanship of Mr. R. E. Zannoth, and with the cooperation of the churches and a small number of good-sized gifts of earnest Baptists, having made funds available, the first Baptist Children's Home was formally occupied and opened on November 11, 1924. Almost immediately upon opening, three children investigated by the Receiving and Placing Committee under the able chairmanship of Dr. M. F. Sanborn, pastor of the First Baptist Church, were received, after examination by Dr. A. L. Chapman, the first house physician, who serves without compensation.

I cannot do justice to the intense interest, the tireless efforts and great amount of work shown by the ladies of the Home Administration Committee in providing and purchasing the equipment and supplies necessary to the Home. Without such loyal and loving service by these women, the chairman of that Committee, Brother A. F. Waechter, pastor of the Ferndale Baptist Church, would have been helpless. Particular mention should be made in this connection of the service of Mrs. C. C. Deuel, Mrs. C. J. Netting, Jr., Mrs. F. B. Freeman and Mrs. Wm. Hendry.

The first President of the Directors, E. Elmer Staub of the Ebenezer German Baptist Church, was forced to relinquish that position December, 1924, due to his making a business connection

in Berlin, Germany. Charles T. Kingston, of the Temple Baptist Church, who succeeded him as President, has been the able administrator of this work since that time.

Our original Recording Secretary, Mrs. Dora Ballard, has since become the able matron of the Home. Mrs. Conrad Netting, Jr., has replaced her as Secretary. The finances are ably adminstered by the Treasurer, Mr. Willis Hough, and audited by Mr. Robert W. Busse, C. P. A. The Woman's Auxiliary, now represented on the Board by its President, Mrs. Jess H. Smith, has cooperated in a very acceptable manner. Mr. R. G. Harris, of our Board, and Mr. C. C. Deuel, husband of one of our Board members, have been very active in assisting every effort to create good will and facilitate our work. That indefatigable worker, Dr. H. C. Gleiss, has been our Corresponding Secretary from the beginning. From his wealth of experience and his love for the work, we have gained much in advice and support.

Because it thinks in terms of material relief only, the Detroit Community Fund deferred any action toward financial assistance until after we had been established for one year, and had provided an efficient organization and a suitable home, and had taken care of the current expenses for that period through private subscriptions and by Baptist rank and file cooperation. On November 11, next, we will celebrate Founders' Day and we will then have been in active operation for two years. The monthly payments on the property have been met; no current expense bills are unpaid and we have no debt except for purchase of the property. We have a permanent Case Worker who investigates not only applications for help but also regularly visits the private Christian homes in which we have children because our present quarters are inadequate. Our Board of Directors are united and all committees are working harmoniously. The Community Fund has since recognized the value of our work and the efficiency with which it is being done and it is sending us regular remittances.

All doubt as to the necessity for a Baptist Children's Home has long since been dispelled and we are winning good will because we are performing good work. In less than two years 75 children have been helped; 37 are still in our care. Separated parents have been united and some converted to Jesus Christ as their Saviour, and homes have been re-established for children, through our ministrations. Time will not permit me to tell you of the details of individual cases. They are in the administration records of the Home but the fact that today we have children who in a few months have shown 100 per cent or more improve-

ment physically, mentally and spiritually, tells its own story.

With the establishment of the practice on the part of nearly all Baptist Sunday Schools in the Detroit district, of designating their Christmas offering for the current expenses of the Baptist Children's Home, a source of income has been established without which it would not have been possible to find ourselves today in a satisfactory financial condition.

Of course, our responsibilities and work will be enlarged and with the development of our Baptist churches we expect to have a more thorough understanding of this work and larger support through the Christmas offering. We wish that many Sunday School classes would have their class picnics at the Home. It would be helpful and educational.

We have been compelled to turn aside children whom we ought to have helped and with the increase in growth and prosperity of Detroit and Detroit Baptists, the Board has felt impelled to give our Baptist constituency the opportunity of saying whether or not we shall enlarge our work so that it can be carried on to an extent commensurate with what we should bear as Detroit Baptists.

A Campaign Committee was therefore appointed with E. Elmer Staub as Chairman, who had returned from Europe, and this committee was instructed to tell our Detroit Baptists the situation and to encourage them to underwrite $50,000 for a new building to be erected upon completion of the fund. This is a glorious opportunity and will not take an enormous amount of lifting power on the part of our Detroit Baptists if each will do his share. Some can give $5,000, others $2,500. Some can give $1000, and others but $200. Hundreds of persons, Sunday School classes and B. Y. P. U. Societies can subscribe $50 or $25 or even $10. Less than a thousand persons can underwrite the whole amount without any undue hardship and what a wonderful thing it would be if all here would visit the booth in the adjoining room, see the pictures exhibited there of some of the children now in our care, themselves make a subscription of an amount commensurate with lovable interest and then take five subscription blanks apiece and have them signed up and mailed in to the office by tomorrow. This undertaking alone would fully justify the holding of this Centenary. We already have approximately $12,000 subscribed and with this momentum the goal is easily within reach if everyone will do his share and do it now.

It is not enough for Detroit to have grown "big" and Detroit Baptists will have made no progress if it can be expressed only

in terms of numbers. Detroit must have a soul and show it. How can it be shown except through the soul and activities of its Christian citizens.

Detroit Baptists should be outstanding in those things which tell the world that Detroit has a soul. Its activity in the Baptist Children's Home cannot be misunderstood by a non-religious world. It is just as important as the evangelistic activities of Detroit Baptists.

Let each one of us feel a personal responsibility to make a contribution now before this Centenary celebration is over, not only in a really good pledge for this new building campaign fund but in extending the interest in our Baptist Children's Home in every way possible through our affiliations in our churches and their auxiliary organizations.

By the Chairman: I would like to hear Mr. Staub preach a sermon on the text, "Now is the accepted time; now is the day of salvation," just to hear him say "Naouw," as he alone can say it.

After necessary announcements were made the audience sang the Doxology and adjournment was taken for dinner.

Fourth Session

The Thursday evening session was presided over by Ex-Judge Pliny W. Marsh. The program was opened by an organ recital given by Mrs. F. B. Freeman.

Judge Marsh: I anticipate there is no one here who regrets more deeply than I the inability of Mr. F. H. Alfred to preside this evening.

The devotional exercises will be conducted by Rev. F. B. McAllister, pastor of the Royal Oak Baptist Church, who concluded his remarks with prayer.

By the Chairman: As this choir marched in tonight, Dr. Pearson said, "What a magnificent chorus that is." Of course you all are aware of the fact that this choir is composed of the combined Baptist Choirs in the City. Mr. Davidson, the leader, is unable to be present and Mr. Holtz is in charge. The chorus will sing, "Send Out Thy Light."

By the Chairman: It is with peculiar pleasure that I introduce the first speaker of the evening, Rev. M. C. Pearson, D. D., Executive Secretary of the Detroit Council of Churches.

By Dr. Pearson: It was certainly very generous of your Program Committee to give a place on this memorable program of yours to receive the congratulations of the various communions represented in the Detroit Council of Churches. As their representative, I want you to know how deeply I appreciate the opportunity of appearing here tonight in bringing to you what I believe to be the proper sort of a greeting. It has never been my custom to use a manuscript in a public gathering but I was forewarned by my friend Mr. Finn that everything that is said is to be placed on record and I wouldn't want to have put into a book all the things I say extemporaneously, and it is for that reason that I bring these greetings in written form.

Greetings From the Detroit Council of Churches

By Rev. M. C. Pearson, D. D., Executive Secretary

You are gathered as Baptists of the Metropolitan Area these days to fittingly celebrate the 100th anniversary of Baptist beginnings in Michigan and Baptist work in Detroit. One hundred years, and the greatest century of the world's history! Nothing could be more appropriate than to observe this Centennial of your Baptist work in this growing, dynamic city. You are to be highly congratulated as a denomination on the mighty achievements of these hundred years, not only in creating and establishing and unifying a great and influential religious body and organization, but on the even more stupendous achievements you have wrought in the field of Christian service.

The parable of the mustard seed is a fitting picture of the beginning, the growth and the maturity of your great denomination in this city and state. Through these hundred years your denomination has grown to such proportions that many thousands of earnest-hearted men and women have come to lodge within your family circle.

Again, how like the picture of the leaven has been the growing influence and power of your denominational life in the midst of our vast population of people. No forces are more powerful than spiritual forces, and your denomination through these years has possessed a vitality and a living power which has touched the uttermost limits and has infused all the activities of this great people among whom we all live.

The Detroit Council of Churches, representing a vigorous and united Protestantism in Detroit and Wayne County, whose membership is composed of eighteen well organized Christian evangelical denominations, including more than four hundred individual churches, feels most highly honored to be given a place on your elaborate Centennial program. It is indeed a great privilege to bring to you tonight the enthusiastic and wholehearted felicitation of all these sister denominations of yours, and to express our profound congratulations on the marvelous achievements of your Baptist body.

We would congratulate you first of all because of your unwavering and increasing faith in God and in His eternal purposes for the world. We congratulate you on your great, eternal belief in the fundamental verities and truths of the Gospel, and on the fact that in all your building, religious, educational, moral and social, you have sought to build upon Jesus Christ the Chief

Cornerstone, and to rest all of your achievements upon this Eternal Rock of Ages. This fact is responsible for the wide range of your influence and for the great success which has attended your efforts.

We congratulate you on the great educational, missionary and church extension programs which you have been carrying on with increasing success through these hundred years. It is utterly impossible to measure the far-reaching influence which has radiated incessantly, day and night, from your great denomination for the advance of the Kingdom of God along all lines. Your work among the colored people of Detroit, so large a per cent of whose population belong to the Baptist denomination, is unequaled in modern city history. The fact that more than sixty churches have been provided for the use of our colored population is a distinguishing mark of your missionary zeal and consecration. To be added to this evidence of your zeal, is the ever-widening work which you are doing among the foreign speaking peoples of Detroit. No denomination has a more commanding missionary and education program for the christianization of Detroit than your Baptist denomination. That your denomination should be represented in more than one hundred independent and well established churches within the Metropolitan area alone is enough to testify to the enthusiasm, the energy and consecration of Baptist folk during all these wonderful years.

You are to be congratulated again as a denomination on the true spirit of democracy which has unceasingly characterized all your work among the people of the city. Your belief in the absolute independence of the local church, along with a most beautiful spirit of wholehearted cooperation and unity with one another, and with all other Christian denominations, is undeniable evidence of a generous, open-minded, open-hearted spirit of democracy. You have opened your doors with a hearty welcome to all men and women, whatever their nationality, their color, or their educational and financial standing. You have believed in the aristocracy of manhood, and have shown your willingness to receive into your membership men and women of all classes who have, in their hearts, turned to Jesus Christ and expressed a desire to live the Christian life.

You are to be congratulated on the fact that you have reduced to the minimum what is commonly recognized as distinctions among men. You recognize that "A man's a man for a' that, and a' that," and your churches have been those of a thousand welcomes to all the people who may come.

We would congratulate you again on the prophetic vision and

splendid consecration of your Christian leadership as a denomination. Both in the pulpit and in the pew you have had many great prophets during the last hundred years, men of great spiritual and intellectual attainment, men of fine vision and broad sympathy, and men who knew the gospel and knew how to profoundly proclaim it. It has been worth much to your denomination that men of this type have been in the leadership of your growing churches during these epoch making years.

You have also had equally fine, cultured, consecrated men among your laymen, men who have not only believed in Christ the Head of the Church, but who have given unstintedly of their time and their means for the promotion of your denominational programs. Certainly, no finer, more consecrated group of Christian laymen can be found in any denomination in Detroit and Michigan than in yours.

You have excelled preeminently in the fine spirit of service and in the spirit of sacrifice which you have exemplified both as ministers and laymen in the promotion of your wide church-extension enterprises, and in the great evangelistic and missionary endeavors of your denomination. You have borne your full share of responsibility in all the great interdenominational tasks of the Kingdom, and have never failed in all these years to respond to the call of other Christian denominations in any cooperative enterprise which has been undertaken for the advancement of the Kingdom of Christ.

Especially do I want to congratulate you on the splendid achievements of your Detroit Baptist Union of which my very dear and beloved friend, Dr. H. C. Gleiss, is the Executive Secretary. Not only is such an organization as the Detroit Baptist Union essential to the growth and development of denominational plans, but it is doubly fortunate when it has such a consecrated, masterful man as Dr. Gleiss at its head. May he live many years yet to lead your great denomination to larger and better things.

Much is yet to be done. We follow a conquering Christ. The world's passionate prayer for the coming of His Kingdom and the doing of His will should and shall have its answer, through the consecration and dedication of Christ's loyal army of followers. We face stupenduous obstacles and problems, but Christ will remove them all in time. Such a faith is an elixir of life to the Church of God. It is like drinking from the fountain of youth, in the refreshment of which the Church of Christ may mount up on wings as eagles, may run and not be weary, may walk and not faint.

Lastly, we would congratulate you on the fine, aggressive spirit which characterizes all your efforts, and on your perpetual zeal and your dead-in-earnest determination to be and do your best for Christ and His Church. That you are not content with your present attainments and accomplishments is a visible and sure evidence of your vitality and power as a denomination.

You have greater things in view for yourselves and for the Kingdom. Greater spiritual conquests, finer and higher standards of efficiency, a profound hunger for the knowing of God's will for your time and generation, and a determined spirit of conquest of Christ and His Kingdom. You simply cannot fail, possessed of such a purpose and such a passion.

The Detroit Council of Churches rejoices with you tonight. It brings to you its love and good-will, along with its congratulations. In a most unselfish spirit we wish you increasing success as a great Christian force in Detroit, and humbly express the hope that the next century may register manifold greater blessings to all the thousands of your membership, and present to you all possible opportunities for Christian service and ever richer attainments in the graces of our common Lord and Master.

By Judge Marsh: The chairman is entirely incapable of putting into fitting phrase a response to the Secretary of the Council of Churches. It seems to me that nothing would be more appropriate than to ask our own Dr. Gleiss to make such remarks.

By Dr. Gleiss: I shall not attempt to respond to the very gracious words of my dear brother. We weigh about the same, stand about the same, and think about the same. We very heartily reciprocate the generous sentiments brought us by Dr. Pearson. Will you please register, those of you who haven't. We are repeating this because we plan to have a complete registration to bind together with the record of these Associational meetings, and place them in the Baptist Historical Collection, in the Public Library so that your great grand children may read who were here. All of these addresses that we have had, the pageant, the written matter will all be printed in a book. One dollar for the book if you subscribe for it now, after these meetings it will be one dollar and a quarter. We have a splendid exhibit in the adjoining rooms; you will observe a great chart prepared by Rev. H. C. Treabert, all the white Baptist churches are marked on it. See what our Baptist work is in the city. Then we have a book table with a large number of excellent books. "Christ of the Indian Road" will strengthen your faith. Then for tomorrow, if it is possible to have anything better than we have had today, we have a fine program planned. Dr. Robbins will be here in

the afternoon. The forenoon is given to a review of city development. Stay through until tomorrow night, when Dr. Spencer will speak. We are going to ask you now to pass the cards to the ends of the pews to be collected.

By the Chairman: The great chorus will now render for us, "Praise the Lord, Oh Jerusalem".

By the Chairman: Among Christian people the next theme commands a place second only to evangelism: "Baptists and Social Progress." No member of our denomination, not only in this state, but anywhere can better present this subject than the speaker who has been chosen, Dr. Allan Hoben, President of Kalamazoo College.

Dr. Hoben: Because the addresses given here are to be made a part of the historical collection of this Centenary, I shall have to read what I have to say. Prepare therefore, for the worst, and if anyone should feel that this is a bedtime story, act accordingly. I am amazed at the growth of this city and the way it has prospered since I left. Years and years ago, I served the First Baptist Church, then worshipping at the corner of Cass and Bagg. These were in the dear old days of neighborliness. Horses were still plentiful and I am asked to discuss the question as to whether we have made Social progress, and whether the Baptists have contributed thereto. Now that is a terrific question. Not all of our folks are entirely agreed on who is a Baptist anyhow, and hardly any of us would agree on what constitutes Social progress.

Baptists and Social Progress

By Allan Hoben, Ph. D., President Kalamazoo College

The disposition to assume individual or denominational credit for anything so complex as social progress is bad manners. All of the major results that may be termed social come about by the inter-action of numerous forces, inventions and personalities that cannot be separately appraised. It is, however, possible to enumerate individuals and organizations that seem to have exerted influence in the right direction.

Whether the Baptists have been conspicuous among the groups struggling for better living conditions during the past century is not clear. On the whole social welfare has not been the affair of any denomination as such; except perhaps with the Unitarian church at its inception. While some remarkable humanitarian work, many social studies and ameliorative organizations have enlisted the effort of persons who were Baptists one could not claim that such endeavor was due to any unique factor in the

religious ideas held by Baptists. It is enough to say that our denomination has not been unfriendly to such souls and that with us as with other religious groups, Christ's compassion for the multitude has possessed such souls with unique power. As I see it some Christians are Baptists; some Baptists are Christians, and some Baptists respond to the social element in the Gospel.

If, in our type of faith and organization, there are any factors making uniquely for social progress they would be gathered up within the general term, "democracy." On the whole this means a higher estimate of the worth and efficiency of every individual and aims to make advantage and improvement general rather than particular. It also presupposes self-government of the simplest type and for the smallest organic units. Therefore the challenge of our faith and order has been very broad and as optimistic as all of the other dreams of democracy, political and industrial.

This affirmation of the priesthood of all believers and of self government for the local church has made the Baptist body particularly congenial to all of us humble folk who like to regard our own thinking as equally valid with that of the most profound scholar and our own government as a priceless possession not to be placed in other hands.

It should be noticed in passing that these two cardinal formulae, so precious to the popular mind, do not always work out to the full satisfaction of the idealists who advocate them. They elicit popular good will and the ardent hope of progress but in the long run partake of the frailties and limitations of the average person. "The priesthood of all believers" in its better interpretation means that each believer must answer in his own soul and through his own experience as to the religious ideas that are valid for him. On the other hand, there is the dangerous interpretation to the effect that any sincere believer may assume the leadership and care of other souls irrespective of training for that sacred responsibility and with as much authority as the trained minister.

The second item, "self-government" is in keeping with democracy and with the compliment that we like to pay to ourselves. It is an alluring possibility, usually neglected, and by neglect usually resulting in bureaucracy. Our social ideals then have been in line with the trend of democracy sharing its hope and danger.

Now about "Social Progress," it might be confusing to go on without some attempt to see what that phrase means. The more cautious term used by sociologists is "social *process.*" That is they are sure that changes are continually taking place in social function and structure but hesitate to say whether they make for the

betterment of society as a whole. It becomes necessary to examine society by particulars in order to determine whether any specific change is in the nature of progress, that is whether it makes for more and better life for all concerned.

A practical list of the human interests or quests that enlist man's effort would include health, wealth, sociability, knowledge, beauty and righteousness. These are the main counts in our struggle individual and collective. When we ask, "Is the world getting better?" we mean are these pursuits resulting in more abundant life for the world's population. If so, we have social progress on the largest scale; if not we may have arrest, change, exploitation, local improvement or deterioration. The magnitude of such an inquiry is such that we usually resort to guesswork or to personal bias or to projecting for all society conditions as we see them in our little corner.

Therefore to treat only of the United States and its social changes during the century would not only exhaust this audience but would result in an entire library of sociological material. The only alternative is to enumerate in a haphazard way the changes in the six social pursuits mentioned and to relate to these the efforts of a few outstanding Baptists and also such programmes as have been adopted by the denomination.

First, the health interest has gone forward with amazing success. No one can doubt that this was a vital interest of the Master or suppose that His followers can escape this social insistence embedded in His gospel and actual ministry. The pioneer work of modern medicine has been done mainly by lonely heroes who, irrespective of religious profession, have worked for Christ in behalf of the abundant life. They have reduced infant mortality, lengthened the span of life, conquered diphtheria, yellow fever, bubonic plague, typhoid, small-pox, and other formidable diseases; have fought tuberculosis almost to a standstill, are attacking cancer and perfecting surgery.

The present great movement is probably in the field of public health and preventive medicine and involves the education of people generally to the use of the established findings of medicine. In response to this Christian service we have our medical missionaries in many quarters of the globe and all of those physicians at home who, being in touch with the church, make their profession a deliberate expression of the spirit of Jesus.

In order to see the picture of progress we must think also of the modern care of defectives—the feeble minded, crippled, blind, deaf mutes, the insane. Surely in spite of the frequent threat

of race deterioration through this great humanitarianism we can see progress in the field of health and progress based upon those values which Jesus set upon life.

One of the most notable contributors to the improved treatment of neglected, dependent and defective children was Charles Richmond Henderson, from 1882 to 1892 pastor of the Woodward Avenue Church in this city. When the University of Chicago was organized by President William Rainey Harper, Doctor Henderson was chosen to conduct a department of applied sociology, then known as Christian sociology. In Chicago and Illinois he was quickly recognized as a leader capable of cooperating with all groups, religious, political and social, and as a man of thorough devotion and scholarship. His classes sent more men and women into welfare work than any other agency then operative in the United States and his spirit conveyed to others the Christian impulse with more purity and power than words can express.

He became associate editor of the American Journal of Sociology and of the Journal of the American Institute of Criminal Law, president of the 26th National Conference on Charities and of the United Charities of Chicago, United States Commissioner to the International Prison Congress and president of that body, secretary of the Illinois Commission in Occupational Diseases, president of the National Prison Association and of the Chicago Society for Social Hygiene. Among the many books that he produced we find: A Study of Dependent, Defective and Delinquent Classes; The Social Spirit in America; Social Settlements; Social Elements; Chalmer's Christian and Civic Economy; Modern Prison Systems; Modern Methods of Charity; Industrial Insurance in the United States; Social Duties from a Christian Point of View; Education in Relation to Sex; Social Programmes of the West, besides one or two treatises written in German. He died in 1915, the final piece of work that crushed him being the unemployment problem of Chicago. At the Memorial Meeting held in the Auditorium Theater, Chicago, the building was packed to capacity. Tribute was paid in person by the governor of the state, the Mayor of Chicago, the Roman Catholic Bishop, Rabbi Hirsch, Jane Addams, and also by leaders in the field of education. It is safe to say that in the field of applied sociology he stands without an equal.

Another Baptist of the same type was Walter Rauschenbusch who, in his work for German immigrants in New York City, came to conceive the mission of Jesus in relation to the health of little children, and a fair chance for the families of the poor. He

became professor of church history at Rochester Theological Seminary, and in addition lectured in many of our leading universities on the social meaning of the gospel. His more important books include: Christianity and the Social Crisis; Prayers of the Social Awakening; Christianizing the Social Order; Social Principles of Jesus and A Theology for the Social Gospel.

Both Rauschenbusch and Henderson were non-controversial in method and so Christlike in life and motive that their interpretations of the teachings of Jesus, their presentation of social facts and their appeals for reform made an impression too deep and sacred for resentment. It is probably true that their personalities and labors would have produced about the same result even in the cantankerous era since the war.

Among those better known to the rank and file of our churches is a man trained in Bucknell University and Crozer Theological Seminary—Samuel Zane Batten. His denominational contacts were more active and immediate; his use of the denominational machinery more extended and constant than was the case with Henderson or Rauschenbusch. After several pastorates he became head of the department of social science at Des Moines College. He then became secretary of the department of Social Service and Brotherhood for the Northern Baptist Convention, and later chairman of the Executive Committee of the Social Service Commission of the Baptist World Alliance. He also held executive positions with the Anti-Saloon League, the Federal Council of Churches, the International Reform Bureau and other welfare organizations. He accomplished a great deal in familiarizing our people with the major social problems and was active as a writer of pamphlets, articles and studies on the social meaning of Christianity. His major books include: The New Citizenship; The Christian State; The Social Task of Christianity and The Social Problem.

Henry Clay Vedder, who recently retired from the chair of church history at Crozer Seminary, should also be included, chiefly as an author and teacher in this field. In his History of the Baptists he made plain their contribution to soul liberty and to those democratic ideals which have ever furnished hope to the multitude. His books on Socialism and the Ethics of Jesus and The Gospel of Jesus and the Problems of Democracy are permeated with such conviction and warmth as seldom appear in New Testament exegesis.

When President Harper chose Dr. Henderson for the chair of practical sociology in the new university he also brought the

president of Colby College to be head of the department of sociology and to build up this latest of the sciences. Albion Woodbury Small had been trained in Colby College, Newton Theological Institution and the Universities of Berlin and Leipzig. From 1892 until a few months ago he remained head of this department and a recognized leader of sociological thought in both America and Europe. As editor of the American Journal of Sociology, teacher of social theory and author of weighty books he led the thinking of scholars in this field and examined with keen judgment every known theory of social change and potential progress. His touch upon American life was indirect in that he was content to train the leaders and the sociologists who now teach in scores of colleges in this country and abroad.

Chicago claims still another interpreter of the social gospel who has served also as president of the Chicago Baptist Executive Council of the Northern Baptist Convention and of the Federal Council of Churches, to mention only a few of his almost numberless honors. Shailer Mathews, Dean of the Divinity School, is too well known to the constituency of Baptists to need any extended mention on this occasion. His book, "The Social Teachings of Jesus," appearing in 1897, was a pioneer in a field which from that time to this has literally bristled with books. With an interest that has never flagged he has continued his sane and sound interpretation in such books as The Church and the Changing Order; The Social Gospel; The Gospel and the Modern Man; The Making of To-morrow; The Individual and the Social Gospel. As editor of the Biblical World he gave constant expression to socio-religious writing and as editor of the Social Betterment Series and of the Woman Citizen's Library Series he helped to broadcast in orderly form the writings of many experts on various phases of social welfare.

Time does not permit a full catalogue of even the outstanding Baptists contributing to social welfare in our own time. On the Immigrant and Home Mission phases of the subject we have Lemuel Call Barnes and his wife, both of Kalamazoo College. Their books on Elemental Forces in Home Missions and The New America show an insight into the Christian method of improving society and of assimilating the new elements in our population which will remain valid as long as the gospel which they so aptly apply.

Necessarily, therefore, many who have a clear right to be remembered on this occasion will be overlooked so that one can only plead forgiveness and move on to consider other items under the topic of Baptists and Social Progress.

It is probably true that Baptists have taken no distinctive attitude toward those social problems that center in the creation and distribution of wealth. We probably concur in the pronouncements of the Federal Council of Churches in behalf of the protection of women and children in industry, a living wage, one day's rest in seven, etc. However, the genius of our denomination is somewhat individualistic and we have trusted to the principle of noblesse oblige rather than to any theory of the equal distribution of wealth. That is to say that wealth is only a means and comes under the law of Christian service. Christians are to seek their maximum helpfulness to their fellows in this respect as in any other, such as medical ability, teaching ability or the ability to write. There have been in our denomination those who have responded with intelligence and generosity to this appeal. In fact the founder of scientific giving and the greatest benefactor today in the field of education and medicine has been for long years identified with our denomination.

The secret perhaps of keeping wealth in right perspective lies in our ability to exalt honor and learning, human welfare and the Kingdom of God to the place where wealth will properly serve as means to these higher ends.

In point of sociability we can be proud of the meeting house, the greatest social exchange in American history. The assumption of democracy has done that for us. It has brought together in friendly contact thousands upon thousands of humble people who otherwise would have found no social outlet. The fact that as a denomination we have remained almost wholly within the domain of the common people has meant an inevitable social service of untold value.

In support of knowledge, which is one of the foundation stones of social progress, less can be claimed. As a denomination and in comparison with the other great protestant bodies we are backward in our support of education. Relative to our numbers we are poor patrons of higher learning, whether measured by students in college or by financial support. The danger of this unenviable position is manifest, not only in our failure to train our quota of leaders for the modern world, but in the fact that an arrested layity and a poorly educated clergy will not tolerate the leadership of those who have taken adequate training.

Beauty is also one of the counts in human progress. In the reformation and in the puritan movement we veered away from this enrichment of the religious life. Only very slowly do we return. There may be proper fears of ritualism and formalism,

but beauty and truth belong together. The arts at their best must become again the handmaids of religion.

As for righteousness—it is a quality that must permeate the whole life process. Otherwise we can expect only anarchy and war. It is perhaps the most important concern of organized society. But it is not possible apart from a patient and sacred regard for facts. Nothing less than a clear proclamation of the ethics of Jesus and a ministry ordained and protected for this very purpose will enable us to promote social justice and to preserve the peace of the world.

If we can be of no class, but of all; inter-national, inter-racial and Christlike we may indeed help the world in the next great step of social progress that leads toward the brotherhood of man.

By the Chairman: Any comment on such a fine presentation of this subject would be indeed to produce an anti-climax. I am sure we have all been richly impressed.

Dr. Gleiss was called upon to offer the closing prayer and benediction.

Fifth Session

The morning session, Friday, October 8th, was called to order at 9:30 by Wm. Moore, as presiding officer.

Mr. Moore: I cannot speak with Brother Finn of the first fifty years of Baptist history in Michigan, but I rejoice that I have had some small part in the work during the past almost fifty years and I rejoice very much that I have the privilege and joy of looking back over a period of years and seeing the Baptist work grow in Detroit. When I first came to Detroit as a young man forty-five years ago, I located in the eastern part of the city and identified myself with the Clinton Avenue Church, which was a mission then. Among the first impressions received was of the splendid work being done by the Second Baptist Church. For over fifteen years the present pastor has been successfully carrying on the work and we have the pleasure of having him with us this morning to lead in the devotional session—Dr. R. L. Bradby.

Dr. Bradby: For our Scripture lesson I will read Acts, 10:1-33. He followed in prayer.

Season of voluntary prayer led by Dr. Gleiss.

One verse of hymn, "All the Way My Saviour Leads Me."

Mr. Moore: Three or four years ago when the work among our colored people in the city was getting beyond us and great hosts coming from the southland and we as a denomination were not prepared to meet the demands that were made upon us, Dr. Bradby, who has just led us in the devotional service, volunteered his services in addition to the work of his own church as superintendent of the colored work in the city. We rejoice that we were able to secure his help under those trying conditions. I remember one morning he came into the office of the Detroit Baptist Union to make his report. He was asked how many colored Baptist churches there were. He said, "Last Saturday there were thirty-seven, this morning I do not know just how many." Since that time colored Baptist churches have been

increasing until last week there were somewhere in the neighborhood of sixty colored Baptist churches in the city with a membership of over 20,000. The work became so strenuous that Dr. Bradby was compelled to give up the superintendency of that work and we were fortunate in securing a young man to take up the task of supervising the work of our colored churches in the city. This brother has also charge of the Baptist Christian Center, which is doing a splendid work among our colored people. I have the pleasure of introducing to you Rev. Arthur H. Pace, superintendent of our Negro work in the city, who will now address us on the subject, "The Negro in Detroit."

The Negro in Detroit

By Rev. Arthur H. Pace.

Mr. Chairman and Members of the Detroit Baptist Association: Brethren:

It is no small achievement for an organization to come to the close of a century of effort and achievement with the high degree of vitality which this Baptist group possesses, today. In such a celebration, it seems fitting and proper that a retrospective view of the achievements in the direction of brotherhood and good will among men, be taken. Knowing as your committee did some of the conditions of the Negro group which have run concurrent in part with the life of this Association, and knowing that many who have been and who are members of this body, who have been and who are interested in the welfare of the Negro, that committee desired that a brief statement be made of the Negro in Detroit, during this Centennial celebration.

The history of the Negro in Detroit antedates the history of this Association. In fact, the history of Detroit has no date as to the coming of the first Negroes to the village, now Detroit. The subject extends back in the annals of this city more than one hundred and sixty years. With such a background it is evident that the subject can not be treated fully in the allotted time. Only a few salient points can be mentioned.

From very early times, Detroit was a slave holding territory. Negro slaves were held here when the British came in 1760. The Ordinance of 1787 was designed to prohibit slavery, but slaves continued to be held. As late as 1830 there was a slave population in Detroit of 30 people. But sentiment was growing for the abolition of slavery and already run-away slaves from the south were being helped into Canada.

In 1827 an act was passed requiring the registration in the county clerk's office of all colored residents. No Negro people were to be allowed in the territory unless they could produce a certificate of their freedom. But the owners of slaves had such influence that six years passed without any attempt at enforcement of the law.

On June 14, 1833, Thurston Blackburn and his wife were claimed by Kentucky officials as run-away slaves, although they had lived in Detroit in freedom for more than two years. They were arrested and taken before a justice who ordered them delivered to the claimants. While the hearing was in progress a number of colored people gathered in front of the jail on Library Park. A local colored woman was allowed to visit Mrs. Blackburn and the women changed clothes in the jail, thus enabling Mrs. Blackburn to escape to Canada. The following Monday, a crowd of colored people gathered about the jail, expecting Blackburn would be taken away by steamboat. There was another gathering at the wharf. When the sheriff, John M. Wilson, attempted to take Blackburn from the jail to the wharf, in a carriage, the group that had gathered about the jail made a rush, took Blackburn out of the carriage and hurried him into a boat which landed him in Canada. Blackburn was arrested in Canada and lodged in the Sandwich jail. The Canadian Government refused to surrender him to the Kentuckians. In the conflict the sheriff of Wayne county was seriously wounded. A number of colored people were arrested and others threatened to effect their release by violence. General Cass, then Secretary of War, happened to be home on a visit and he ordered out a company of Government troops to assist the civil authorities in maintaining order.

The incident gave a new impetus to anti-slavery sentiment in Detroit and Michigan, and in 1837 the Detroit Anti-Slavery Society was organized. That society had for its avowed purpose the recognition of the Negro as a man entitled to his liberty, and the abolition of slavery in the United States. Many of the leading citizens of Detroit were members of that organization. The organization became connected with the Underground Railway and hundreds of fugitive slaves were helped to safe refuge in Canada. The main station of the Underground Railway in Detroit was where the Detroit Savings Bank building now stands. That site was marked this summer with a bronze tablet that the people of today and succeeding days may know of the deeds of valor of men of those early years.

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It was March 12, 1859 that John Brown came to Detroit with fourteen slaves whom he had picked up on his way from Kansas. That night, Frederick Douglass, an ex-slave and one of the greatest orators of the country, delivered a lecture in Detroit. After the lecture, Frederick Douglass, John Brown, and many influential and prominent citizens of Detroit held a meeting in the house of William Webb, 185 Congress Street East. At that meeting Brown revealed his scheme for wholesale delivery of the slaves from their owners in northern Virginia. The plan failed, as students of United States history recall. Brown's sons and others of his company were killed. Brown himself was executed by the government. But the point of Brown's operation, Harper's Ferry, was made immortal and the cause of abolition of slavery was given an impetus which helped to bring on the Civil War.

It might well be mentioned here that in the very late history of the Democratic Free Press and the Michigan Intelligencer, which paper became the Detroit Free Press of today, a Negro slave, Hector by name, had a part. How large that part was, is not entirely clear. But George Catlin, the historian, makes it clear that it was Hector who refused to surrender the plant to the new management which re-organized it into the Detroit Free Press, until he had received instruction from higher officials. Other slaves rendered valuable service in times of peace, and in times of war were none the less loyal. Historical accounts indicate that the slaves were treated with kindness, were well fed and clothed and were not overworked. Gradually, they were given their freedom, although two or three Detroiters held slaves as late as 1830.

About the time of the Civil War, there were probably 500 Negroes in Detroit. Out of that group, two churches had their rise and one man of great mechanical ability made noteworthy contributions to the field of mechanics.

It was in the year of 1836 that a group of parishioners of the First Baptist Church caught a vision of larger service to humanity. The First Church was then located where the Dime Savings Bank building now stands. As far as is known the Negro group of parishioners was always welcome in the First Church and received true Christian consideration there. However, feeling that there was greater field for service among their own race, they set about to establish a church of their own. Accordingly, during the early part of the year 1836 the Society of the Second Baptist church was organized. Meetings were held in the homes of members. On March 30, the

Society contracted for the erection of a building for its use at a cost of $480. For some reason the building was not built and the church held worship in a building used as a school house, known as Liberty Hall, situated on the south side of East Fort street, between Beaubien and St. Antoine streets. On March 18th the Society was incorporated. Subsequently, the Society joined the Amherstburg Ontario Association which held its annual meeting with the church in 1851. In 1851 the church was received into the Michigan Baptist Association, now known as the Detroit Baptist Association. The church continued as a member of that Association until recent years, when, in order to strengthen the work of the Metapolitan Association its membership was transferred to that body. The history of the church will not be further traced. Suffice it to say that the church has had its greatest progress under the leadership of the Rev. Mr. Robert L. Bradby, who has served the church for nearly sixteen years. From the humble beginning in membership and assets, the church has grown until today it has a membership of 4250, and assets to the approximate amount of $400,000.

The first colored Methodist Society was organized in Detroit in 1839. The organization held its first meetings in an old building known as Military Hall, located on the north side of Congress street near Woodward avenue. That hall was granted by the Common Council July 9, 1839, to the colored Methodists of Detroit. It was moved a few weeks later to Crogan street, on what was known as Father Armstrong's lot. On May 10th, 1841 the Society was definitely organized under the control of the African Methodist Episcopal Church, hence the origin of Bethel African Methodist Episcopal Church. Through the years, the church has made progress until today it is housed in a fine church home less than two years old. Today, the Bethel Church has holdings amounting to something like $300,000. The membership of the church according to latest figures is 3500. That church has also had its largest growth in membership and assets, under the leadership of its present pastor, the Rev. Joseph Gomez.

Record has it that in the fall of 1837 a slave man and his wife by the name of McCoy escaped from Boon County, Kentucky, into Canada by means of the Underground Railway. To that union was born a son, who was named Elijah. Elijah received his grammar school education and worked on his father's farm until he was fifteen years old, at which time his father sent him to Edinburgh, Scotland, to take an apprenticeship in mechanical engineering. After five years in Scotland,

Elijah returned to America a master mechanic and engineer. At about the age of twenty-one Mr. McCoy left Canada and came to the United States to find a position in the field in which he had trained to serve. The best job he could find was that of railroad fireman; however, he did not complain but began work in that capacity on the Michigan Central railroad. That was in the fifties when wood was used as fuel and the engine men were compelled to go out on the running board while the engine drifted to apply oil in the cups of the steam chest. It was here that McCoy's mechanical mind started to work. On July 23, 1872 he secured a patent on his first Automatic Steam Chest Locomotive Lubricator, and since that time he has secured scores of patents on various kinds of automatic lubricators, and patents on many useful inventions. Mr. McCoy's last patent was obtained this year. His name is known throughout the mechanical world. Today, his inventions carry patents of many foreign countries, chief among which are Canada, Great Britain, France, Germany, Austria and Russia. While he is a man of eighty-odd years, he is still deeply interested in the field of mechanics. He still lives in Detroit.

For years following the Civil War, the Negro population in this city was small. As late as 1910 the Negro population was estimated to be something lke 5,000. Then a few years later the great European conflict began. As you know that conflict served to draw thousands of Europeans and Asiatics to the land of their nativity, to serve in that war. The departure of those men together with the increased demands made upon American industries, caused a labor shortage, perhaps unparalleled in the annals of American history. The larger the industries, of any city, the more acute became the question of labor. And then the United States was drawn into the war, which increased the demand for labor. During that series of experiences more and more did capital turn to the Negro of the South with the offer of good wages for the task performed. Men went South to interest the Negro in coming to the North, to fill the gap in the field of labor. The migration North was on. The movement North became so great that some of the Southern states appealed to the Federal Government to assist in preventing Negroes from leaving that section. By reason of Detroit's industrial magnitude and the demand for labor, this city received large numbers of colored Americans from the South. The population in something like fifteen years, increased from about 5,000 in 1910 to 81,000 in 1925. The census taken by the Board of Education in 1925 gives the population as 81,833. That figure did

not include Negroes living in Hamtramck, Highland Park nor at the Eight Mile Road. It will be remembered that since that report the section at the Eight Mile Road has become a part of the city. While that was a large increase for that group, yet there was a large increase in the population of other groups.

A number of questions might be raised regarding that great number so recently come to this section. You may wish to know where they work, where they live, what business do they manage, what of their professional men, and of their religious life. All of these questions and many more are important in a brief like this. However, the latest information gathered by the Inter-Racial Commission appointed by Mayor John W. Smith, has not as yet been released. Therefore facts to answer some of our inquiries are not available.

It is a known fact that a large number of Negroes work in automobile and kindred plants. But there are thousands who live here who are otherwise engaged. There are Negroes who are operating drug stores, three insurance companies, one bank, a branch office of the Michigan Mutual Savings Association, two hospitals, one jewelry repair store, a number of shoe repair shops, one soft drink manufacturing business which has its own trucks for delivery, and other phases of business aside from cafes, barber shops, pool rooms, and shoeshine stands. As for lawyers, doctors, dentists, there is a goodly number who have been trained in reputable schools in this country and one or two have studied abroad. To my knowledge we have but one oculist in the city.

As for the places where Negroes live, it must be confessed that in not a few cases the homes are too crowded. This in a large measure is caused by the old idea to have a section in which Negroes must live. Here the section has been enlarged in accordance with the increase of population. In some cases the houses are in need of much repair if that is possible. However there are many Negroes living in different parts of the city, and some of the homes are, in design and furnishings, modern and well kept, in the strict sense of the word. There are not a few Negroes living in the congested section who were born under better circumstances and who never lived under such conditions until coming to this city. From time to time they are acquiring property where they can more fully realize their ideals of living.

As for the religious life of the Negro it still remains true that church is to him as no other institution. There are about seventy-five churches and missions in the greater Detroit area. Ten years ago there were probably four churches. The membership of those

churches was probably 15,000 and the value of the church property was little compared with the value of the church property today. Of the seventy-five churches the Baptists can lay claim to about fifty of them. The development of not a few of our Baptist churches is due in no small way to a co-operative scheme worked out in 1919. It was in August of that year that Mr. W. P. Lovett, Dr. Robert L. Bradley and Dr. H. C. Gleiss met in the Second Baptist church to confer together on meeting the religious needs of the rapidly growing Negro population. It was here that the idea of an Advisory Council was conceived and the plan of action worked out. The Plan of Action provides for the Advisory Council to be an auxiliary of the Detroit Baptist Union of which Dr. H. C. Gleiss is superintendent. The plan of action follows:

Advisory Council of the Detroit Baptist Union

PLAN OF ACTION

Every colored Baptist church or mission shall appoint two representatives on this Council.

For every colored Baptist Church thus represented the Detroit Baptist Union shall also appoint two.

These joint representatives shall be the Advisory Council with power to elect their own officers.

This Council shall elect also an Executive Committee to consist of fourteen members, seven white, seven colored; the colored ones to be elected by the colored representatives and the white ones to be elected by the white representativs.

This committee of fourteen shall be known as the Executive Committee of the Advisory council on Negro Churches of the Detroit Baptist Union.

This Executive Committee shall have power to advise both the Detroit Baptist Union and the colored churches in Detroit on any question of location, organization, administration of property values or any matter concerning the welfare of the churches which may be brought to their attention.

The American Baptist Home Mission Society, the Michigan Baptist Convention, and the Woman's American Baptist Home Mission Society may each have the right to one representative on this Executive Committee as an ex-officio member, but such members shall not have the right to a vote.

The plan is the most wonderful scheme of Baptist inter-racial co-operation known of anywhere.

By-Laws of the Advisory Council

1. The Advisory Council shall meet on the Monday following the first Sunday of January, April, July and October, at such time and place as

shall from time to time be agreed upon. The meeting in April shall be considered the annual meeting, when the annual report shall be received and officers elected.

2. The officers of the Advisory Council shall be a President, a Vice-President, a Secretary, and a Treasurer, who shall be elected annually.

3. There shall be an apportionment to every Negro Church in the bounds of the Detroit Baptist Union for funds for the work within this territory.

4. The Treasurer shall receive all funds from the churches. He shall remit all funds the 28th of each month to the Treasurer of the Detroit Baptist Union. He shall make his monthly report in one amount, but for the annual report of the Detroit Baptist Union he shall make an itemized report of receipts from each church and individual.

5. All bills shall be presented to the Executive Committee for approval When so approved they shall be paid by the Treasurer of the Detroit Baptist Union.

6. In consideration of such contributions the Detroit Baptist Union pledges itself to expend an amount at least equal to the funds so received in support of Missionary Pastors, of General Missionary Workers and of Church Edifice Work among the Colored Baptist Churches.

7. All appointments of Missionary Pastors or General Workers shall be made by the Detroit Baptist Union, upon the recommendation of the Executive Committee. The approval of the Home Mission Society shall be necessary to every appointment in the support of which said Society in any way contributes.

8. The Executive Committee:

(a) The Executive Committee shall meet on the Monday after the first Sunday of each month at 4 p. m.

(b) It shall elect its own Chairman and Secretary. The terms of office shall be for one year from April 1st to March 31st, and until their successors are elected.

(c) It shall pass upon all appeals for aid and make its recommendations to the Detroit Baptist Union.

(d) It shall make a full report of all its actions to the Advisory Council, asking for its advice on all such matters as it may deem advisable.

(e) The Advisory Council shall have the right to advise the Executive Committee. It shall not have the right to set the actions of the Executive Committee aside. If the members of the Executive Committee shall persist in a course of action which seems unwise to the Advisory Council, it shall have the right to recall the members of the Executive Committee and to appoint others. A two-thirds vote shall be required for such recall.

9. These rules may be amended at any regular meeting of the Advisory Council, provided one month's notice shall have been given in writing.

Committees for the Executive Committee of the Advisory Council

There shall be the following committees:

FINANCE: It shall be the duty of this committee to recommend the apportionment and to assist the Superintendent in collecting the same. It shall also plan any special financial undertaking.

Property and Buildings: It shall be the duty of this committee to investigate and make recommendations whenever new property is to be purchased, or new buildings erected. It shall look after all matters pertaining to property held or owned by the Union.

New Work and Pastoral Support: All applications for the beginning or recognition of new fields or organizations shall first be considered by this committee. It shall make recommendations on all such matters and also on all requests for aid in the support of a Pastor.

Standard of Organization and Ordination: This committee shall prepare and recommend a standard which a church must reach before it can be recognized. Also to prepare a Standard of Excellence which shall serve as an ideal for all of the churches. All requests for the ordination of Pastors shall be presented to this committee which shall make a preliminary investigation. It shall also report its action to the Executive Committee.

Christian Centers: Whenever a Christian Center shall be established, the Executive Committee will function through this committee. It shall also represent the Executive Committee in all social service work.

For more than six years the Baptists of the greater metapolitan area have worked increasingly together in Kingdom building and much success has crowned their efforts.

During the years the Advisory Council has had two presidents, namely the late Sherman Lister, who served the organization unselfishly, and much was accomplished under his leadership. He was succeeded by Mr. Robert Ernst who has the work at heart and who is serving as only a Godly man can. Two secretaries have kept the record of the organization. The Rev. Mr. H. Lawrence McNeil served the organization until the pressing duties of his assistant pastorship of the Second Baptist church made such demands upon his time that he was unwilling to be re-elected. It was then that the Rev. Mr. Lee T. Clay was chosen to serve the organization as secretary. Mr. Clay seems to have a special fitness to such an office. Much of the work of the Advisory Council rests upon the superintendent. It was in that capacity that the Rev. R. L. Bradby served for four years. During those years he was instrumental in laying well the foundations upon which rests much of the achievement of the Advisory Council, today. At the time Mr. Bradby was superintendent, he was also building up the great Second Baptist church. As both of the organizations grew, it became evident that too large demands were being made upon his time. Finally, he chose to serve the church and I was chosen to take up the work as superintendent. To date, fifteen churches and the Christian Center, have been greatly helped through the Advisory Council. Seven of the churches have been helped since my coming in September, 1924. The Baptist family of color has grown to such proportions that the National Baptist Convention, which is made up of Baptist

from coast to coast and from the Great Lakes to the Gulf, has voted to hold its annual meeting here next year.

This last word, please.

As in other groups, so also with the Negro, there are impelling forces driving him onward in quest of fuller life. The degree of that force in other peoples is determined in part by the difficulties encountered and endured in the onward movement. By the same method might the degree of that impelling force in the Negro be measured. Many of them have left practically all they had and came here with that initial sacrifice. They came not so much for wealth but for a realization of a fuller life. Some of them lost house, land and health and now walk the streets of our city with the marks of earnest endeavor visible in their weakened bodies. Some of them have fallen asleep as a result of hard work and ignorance of how to meet life's demands in this section of the country. But they who truly felt the urge did not nor do not count the loss in vain. There was a soul cry in the former home land for the fuller life, which in a measure is realized in this new section. And the loss was nil compared with the gain. While it is true that many who came have been a disappointment to all of us, and perhaps a bit out of proportion to other groups, yet there is a multitude of Negroes in Detroit who want most of all else a fuller life, in accordance with "that Light which lighteth every man that cometh into the world."

Bibliography.

The History of Detroit, by Geo. B. Catlin.
Colored Detroit, by Turner and Moses.
History of Second Baptist Church, by H. F. Thompson.
History of Bethel A. M. E. Church, by Joseph Gomez.
Census of the Board of Education of Detroit.

Solo by Mrs. Allen B. Crow, accompanied by Mrs. E. W. Brunck.

By Mr. Moore: Surely the Lord has done great things for the Baptists of Detroit in sending us a man from Pittsburgh, his name is not John, but Dr. H. C. Gleiss, to lead in the Baptist work. For nearly ten years we have had him among us. The success in our work is due largely to the splendid leadership our superintendent has given us, and this morning he is going to undertake to tell us some of the things which have happened. I am sure the half cannot be told, but we are going to have the pleasure of hearing Dr. Gleiss as he speaks to us upon "The Detroit Baptist Union."

History of the Detroit Baptist Union

By Dr. H. C. Gleiss, General Superintendent

Every movement at its beginning is more democratic than in its later history. The history of the Baptists in America bears out this truth. At the start they laid great emphasis on the independence of the local church. It was in the air; it was the same spirit that led to the American Revolution; it was bred into the very being of the frontiersmen. Thus the Baptists thrived in the open spaces; thrived as they had never before had an opportunity to grow and develop. As the country became more densely populated, and as great cities began to develop, it was needful to learn also *that other* great truth, viz.: interdependence. The history of the development of our great and successful city mission organizations is an apt illustration of this historical study.

As one would study the history of the Detroit Baptist Union, one searches in vain in the reports the magazines, and the books of those days. Even in the minutes of the Detroit Baptist Association one finds no reference to the organization of the Detroit Baptist Union, nor any of its other undertaking. This was partly because it is a separate organization, partly because it did not have so large a work as to demand universal attention, and partly because it was an innovation. Baptists had but poorly learned the fine art of close cooperation. Thirty or forty years ago there was not in all the world a well developed city organization among the Baptists. The beginnings of such a work were to be found in New York City and Philadelphia, but they were merely beginnings.

It was in the Detroit Free Press of May 7th, 1878, that we found the first record of this organization. On the above date a mass meeting of Baptists was held in the First Baptist Church, at which Mr. A. C. Bacon presided and Rev. L. H. Trowbridge acted as secretary. The principal address of the occasion was given by the Rev. Dr. Evarts, of Chicago. Short addresses were also given by Prof. Olney, of the University of Michigan, and Dr. Haskell of Ann Arbor. A committee was appointed to nominate officers consisting of Albert H. Wilkinson, Caleb Van Husan, J. P. Wills, Rev. R. B. DesRoches, and Rev. Mr. Miller. "Rev. N. C. Mallory was appointed to circulate the constitution for signatures." On May 20th, 1878, the above committee reported and the following officers were elected as the first officers of the Union: President, Judge A. H. Wilkinson; Vice-President,

C. C. Bowen; Secretary, F. B. Cressey; Treasurer, Solon Prentiss. Additional members of the Executive Committee were A. C. Bacon, Rev. N. C. Mallory, D. A. Waterman, Rev. W. W. Hammond, Arthur Tredway, W. R. Harmount, Rev. R. B. DesRoches, O. S. Gulley, Rev. H. Fellman, and Rev. J. P. Wills. One might call attention to the fact that in this first set of officers there was a German, a Frenchman and a Negro. The constitution was adopted as follows:

CONSTITUTION.

Art. 1. The name of this organization shall be the Detroit Baptist Social Union.

Art. 2. The object of this Union shall be to promote the cause of Christ in the City of Detroit, as represented in the Baptist denomination.

Art. 3. The constituency of this Union shall consist of members of Baptist churches in the City of Detroit, in good and regular standing, who have been duly elected, and who shall accede to the terms of the Constitution and By-Laws.

Art. 4. The officers of this Union shall be a President, two Vice-Presidents, a Secretary, a Treasurer and two Auditors, who shall hold their offices until their successors are elected.

Art. 5. There shall be elected by the Union an Executive Committee, consisting of ten members, who, in connection with the officers of the Union, shall constitute a Board of Directors, with such powers as the By-Laws shall prescribe.

Art. 6. The annual meeting of the Union shall be held on the first Monday evening in November of each year, at such place as the Board of Directors may appoint, and at which time the Board shall submit in writing a statement of the proceedings of the year closed, and the then present demands of the organization. The election of officers and executive committee shall occur at this meeting.

Art. 7. Special meetings of the Union may be called at any time by the President, or at the written request of five members of the Board.

Art. 8. Seven of the Board of Directors shall constitute a quorum.

Art. 9. The action of the Union shall never be operative to impair, or in any way abridge, the independence of the churches represented in its members.

Art. 10. This Constitution may be amended by a two-thirds vote of the members present at a meeting called for that purpose, of which due notice has been given.

Signatures to Constitution: C. Van Husan, C. C. Bowen, A. C. Bacon, D. A. Waterman, L. H. Trowbridge and Mrs. Trowbridge, A. H Wilkinson, W. W. Hammond, Geo. E. King, Frank B. Cressey, John P. Wills, Henry Fellman, Robert H. Brown, S. W. Titus, T. A. Bissell, Mrs. T. A. Bissell, W. H. Bassett, Mrs. W. H. Bassett, John Burt, Alex M. Lyon, Geo. A. Maten, Wm. D. Sutton, Z. Grenell, Jr., S. H. Hart, S. C. King, Mrs. I. B. Grenell, H E. Waterman, L. H. Arnold, L. Sutton, M. E. Brown, J. D. Pulis, Schuyler Grant, S. J. Pulis, E. L. Richardson, S. C. Annable.

While the name was originally the Detroit Baptist Social Union,

the purpose from the first was missionary as well as social, and has remained social as well as missionary to the present day.

It is of interest to note the first piece of work undertaken: Organized May 20th, 1878, they purchased lots for the Second German Baptist Church July 8th, or within six weeks after their organization. This mission was assisted from time to time and in various ways for the next ten years. It has survived to the present day and is now doing perhaps the best work of its entire history. The second missionary endeavor was "A Mission on the East Side." After several temporary locations the southeast corner of Jos. Campau and Clinton was purchased and a building erected thereon. This mission, and later a church, was assisted for 12 years or more. A gracious and far reaching work was carried on until 1921, when this church was merged with the Jefferson Avenue Church, branch of the Woodward Avenue Church, into what now is Jefferson Avenue Baptist Church, corner of Jefferson and Lakeview. The church property on Clinton Avenue is now the home of the Calvary Baptist Church (colored), which has a membership of more than 1,800.

The third piece of work was to assist the Second Church (colored), to repair its building. This church has prospered and grown until it now has the largest membership of any Baptist church in the State of Michigan, 4,279. A few years later a mission was begun by Brother Geo. A. Maten in the woods away up Woodward Avenue, near Holbrook Street, and was for years assisted by the Detroit Baptist Union. Later, this mission developed into the North Baptist Church, and had its home at the southwest corner of Woodward and Grand Boulevard. Still later in 1908 this property was sold and the beautiful church edifice in which we are today meeting was erected. In 1912, the First Church merged with the North Church and thus gave us one of the great and powerful churches of our city.

As early as December 2, 1879, a committee was appointed to incorporate the Union. This committee worked for two or three years endeavoring to find a way to incorporate this sort of an organization. It finally reported in 1882, through Judge A. H. Wilkinson, that it was impossible to incorporate. In 1883 an act was passed by the Legislature of the State of Michigan, whereby the Detroit Baptist Union and other kindred organizations could be incorporated. In 1886, the Union was incorporated under the name "Detroit Baptist Union." The brethren of those days were not helpless, when they could not incorporate and legally hold property, they appointed certain men to hold each separate piece of property in trust for the Union. After they were incorporated

they called upon these several trustees to deed each property to the now incorporated body. The first loan was made by the Union in December, 1880, amounting to $500.00. About this time the following letter was sent out by Dr. Z. Grenell:

"To awaken a more general interest in, and augment the power of the Union two things seem essential: 1st an enlargement of the membership, 2nd a greater attractiveness in the meetings. I. To enlarge the list of members, it is suggested that the Union take these two actions; 1st, Invite the "Young Men's League" whose excellent pioneer work has been taken up by the Union, to dissolve its organiation and to import its young blood into this body; 2nd, Appoint committees of members of the Union in the several churches to solicit the members of the churches to join this organization. II. To render the meetings more attractive, it is suggested that the executive board be instructed to arrange that at each meeting of the Union a brief address or paper be presented after the business of the evening is transacted, which paper or address is to be made a part of the pulpit announcement of the preceding Lord's Day. Also it is suggested that the Annual Meeting and at the regular meetings in February and May of each year a light collation be provided with arrangements for speeches upon matters of denominational interest, this entertainment to be upon a simple and inexpensive plane, and to follow the regular business.

(Signed) Z. GRENELL,, Jr.
For the Pastors."

It is interesting to note that the committee would report: "It was voted to aid * * * Church when the condition of the treasury will warrant it." This was a safe method for the Union, but rather a difficult problem for the church and pastor that were to count upon the aid to be extended.

The history of the Detroit Baptist Union falls into four natural divisions from its organization in 1878 until it ceased to function in 1889. The second period, 1889 to 1903, it existed in a comatose state. From 1903 to 1916 the revived organization did a gracious work through mostly volunteer service. From 1916 to the present day is its history of rapid development. The officers during the first period were, Presidents: A. H. Wilkinson, 78-80; C. C. Bowen, 80-82; Rev. Z. Grenell, 82; D. A. Waterman, 83; J. D. Standish, 84; C. M. Stocking, 85-86; C. C. Bowen, 86-89. Secretaries: Rev. F. B. Cressey, 78-80; S. C. Annabelle, 80-82; James T. Beadle, 83-86; J. E. Howard, 86-88; C. E. Conley, 89. Treasurers: Solon Prentiss, 78-80; D. A. Waterman, 80-81; George E. King, 82-86; A. C. Bacon, 86-87; James T. Beadle, 88-89.

The one complete list of members that we have are those from 81 to 84: C. Van Husan, C. C. Bowen, A. C. Bacon, D. A. Waterman, L. H. Trowbridge, Mrs. L. H. Trowbridge, A. H. Wilkinson, Rev. W. W. Hammond, Geo. E. King, Rev. Frank B. Cressey,

Rev. John P. Wills, Robert H. Brown, Rev. S. W. Titus, T. A. Bissell, Mrs. T. A. Bissell, W. H. Bassett, Mrs. W. H. Bassett, John Burt, Alex M. Lyon, Geo. A. Maten, W. D. Sutton, Rev. Z. Grenell, Jr., S. H. Hart, Mrs. Z. Grenell, Mrs. D. A. Waterman, Miss L. M. Arnold, Mrs. L. Sutton, Mrs. R. H. Brown, Rev. J. D. Pulis, Mrs. J. D. Pulis, Schuyler Grant, E. L. Richardson, H. D. Morwood, Robert J. Prout, S. C. Annabelle, Mrs. S. C. Annabelle, C. C. Drake, Thos. Gilbert, N. A. Bierce, S. S. Clark, N. R. Page, W. C. Stewart, J. A. Warren, J. T. Beadle, W. J. Younghusband, H. C. Clark, J. H. Finney, J. S. Philbrick, F. Bristow, Geo. B. Simons, Mrs. S. E. McCauley, J. M. Nicol, Mrs. J. M. Nicol, Mrs. John Burt, Miss Minnie Burt, Wm. Schott, Mrs. W. H. Brearley, Miss Mary Hood, H. Glover, Mrs. H. Glover, Rev. S. Chase, Mrs. A. H. Wilkinson, Mrs. Ellen Bennett, T. T. Leete, Jr., Rev. F. C. Koehler, Thos. Baker, Miss Emeline Henbest, W. G. Mather, J. E. Howard, Mrs. J. E. Howard, A. H. Bacon, L. H. Fox, Mrs. L. H. Fox, Mrs. C. C. Bowen, Mrs. S. W. Titus, C. W. Stocking, Robert Leete, Wm. A. Moore, Mrs. F. B. Cressey, Mrs. C. W. Stocking, Rev. Jas. Cooper, D.D., W. P. Pulis, I. G. Jenkins, S. L. Fuller, H. Haskell, W. W. DeLand, Jas. Plath, H. P. King, C. M. Standish, L. D. C. Ferry, Malcolm Scongale, Fredk. Dalley, Mrs. Jas. T. Beach, W. W. Antisdel, Mrs. W. W. Antisdel, Rev. M. T. Worral, Wm. Workman, F. C. Barbier, W. H. Brearley, I. W. Morrison, John Howden, Dr. Chas. Walsh, Mrs. Walsh, Rev. C. R. Henderson, Mrs. Geo. Maten, J. D. Standish, Rev. R. W. Davis, J. M. Grin, H. H. Rackham, Dea. Thos. Daniels, James Morgan, Evan C. John, Jerome Hough, Lucy Hoe, Rev. A. Freitag, Josph McCallum, Charles C. Hopkins, Rev. R. E. Manning, Rev. C. E. Conley, Geo. B. Field, John Mathews, Francis Bartleman, J. M. Fair, Charles Bock, E. M. Blanchard, Henry L. Koppin, Robert Bock, August Schilz, Frederich Lemke, E. J. Davis, John Kemp, F. F. Humphrey, Charles Fields.

PERIOD OF INACTIVITY

From 1889 to the first of January, 1903, there were no meeting held.

Certain prominent churches had become so estranged that it was quite impossible to have a meeting into which the several factions would come. In 1894, the Rev. C. E. Conley, then Executive Secretary of the Michigan Baptist Convention, requested the pastor's conference to act as a missionary committee for the city of Detroit. A little later, 1896, the Permanent Council was organized, which functioned for a number of years

and gave promise of a new day in local missionary endeavor. However, it sickened and died.

If one may venture a guess as to its failure, one would say that it had attempted the impossible. It attempted to function (a) as a permanent body of reference for all serious church troubles, (b) as a city mission society, (c) as a council for ordinations and the settlement of theological difficulties, (d) as a council to organize and recognize new Baptist churches.

In the fall of 1902 the members of the Permanent Council decided that it would be wiser to reconstruct the Detroit Baptist Union so that it might take over responsibility for the missionary work. Accordingly, a request was issued that the last known Secretary and Treasurer of the Detroit Baptist Union should call a meeting of the Union and reorganize. We give herewith a copy of the interesting call that was sent out:

"To Rev. C. E. Conley, Secretary, and James T. Beadle, Treasurer, the surviving officers of the Detroit Baptist Union: We the undersigned members of said Detroit Baptist Union, do hereby request you and each of you to call a meeting of the said Union at such time and place as you may determine for the purpose of electing a board of directors of said Union to take the place of D. A. Waterman, Frederick Chambe, and C. C. Bowen, who have deceased, and Chas. E. Conley, James T. Beadle, A. H. Wilkinson, Schuyler Grant, A. C. Bacon, and F. W. Dowling, whose terms of office have expired. Further that such meeting be called in accordance with articles 6 and 15 of the By-Laws of said Union, which are as follows: "ART. 6. Special meetings of the Union shall be called by the President on the written request of five (5) members." ART. 15. The Secretary shall mail to the last known address of each member a notice of each meeting of the Union, regular or special three days before the set date of said meeting. For your convenience we desire to add that so far as we can ascertain from the records, the names and last know address of the resident members of the Union are as follows: Rev. C. E. Conley, 130 Baltimore Avenue W.; James T. Beadle, 255 Harrison Avenue; Wm. A. Moore, 1055 Woodward Avenue; Schuyler Grant, 1245 Woodward Avenue; L. H. Trowbridge, 13 Madison Avenue; Mrs. Trowbridge, 13 Madison Avenue; Rev. John Mathews, 242 Warren Avenue W.; George A. Field, 180 Charlotte Avenue; James E. Howard, 27 Ledyard Street; Lee Burt, 45 Ferry Avenue W.; A. H. Wilkinson, 380 Cadillac Avenue; Rev. Z. Grenell, cor. Lincoln and Selden Aves.; Mrs. Z. Grenell, cor. Lincoln and Selden Aves.; A. C. Bacon, 446 Fourth Avenue; W. J. Younghusband, 480 Third Avenue; Rev. S. W. Titus, 72 Englewood Avenue; Geo. A. Maten, 30 Smith Avenue; S. H. Hart, 201 Selden Avenue; L. H. Fox, 120 Canfield Avenue; Henry L. Koppin, 742 Gratiot Avenue; E. J. Davis, 560 Cass Avenue; Mr. and Mrs. John M. Nicol, 54 Palmer Avenue E.; Rev. Louis Auger, 678 13th Street; Jasper C. Gates, 642 Second Avenue; Geo. B. Simons, 24 Brainard Street; T. T. Leete, 64 Alexandrine Avenue W.; J. P. Johnson, 138 Piquette Avenue; James W. Morrison, 920 Brooklyn Avenue; Gideon Vivier, 481 Forest Avenue W.; John F. Guilloz, 309 Michigan Avenue; O. H. Elliot, 256 Warren Avenue W.; Dated Nov. 24. 1902.

A special meeting of the Detroit Baptist Union assembled in

the Warren Avenue Baptist Church, pursuant to a call by the Secretary on Monday, December 22nd, 1902, at 7:45 p. m. A good representation being present. A. H. Wilkinson was called to the chair and J. P. Johnson made Secretary pro tem. The Secretary was instructed to cast a ballot for the following board of directors: A. C. Bacon, Wm. A. Moore, Schuyler Grant, Jasper C. Gates, Jas. T. Beadle, J. P. Johnson, Geo. A. Maten, O H. Eliot, Gideon Vivier. Moved by J. E. Howard, seconded by O. H. Eliot, the Secretary be directed to call a meeting, time and place to be determined by him for the purpose of electing officers."

Thus the Detroit Baptist Union was revived December 22nd, 1902, and on January 9th, .1903, the following officers were elected: President, A. C. Bacon; Vice-President, O. H. Eliot; Secretary, J. P. Johnson; Treasurer, James T. Beadle. On February 9th, the revised Constitution and By-Laws were adopted:

TO THE SEVERAL BAPTIST CHURCHES OF THE CITY OF DETROIT.

GREETING—Whereas, it is proposed to dissolve what is known as the Permanent Council, and to transfer the work heretofore and now being done by this Council to the corporation known as the Detroit Baptist Union, under the provisions of its Charter hereinafter copied, and the By-Laws adopted by said corporation at the suggestion and recommendation of said Permanent Council, also hereinafter copied, it is recommended by both said Permanent Council and the Detroit Baptist Union that the several churches take such action as may be necessary to transfer to the Detroit Baptist Union the work and funds entrusted to said Permanent Council, and to nominate as candidates for election as delegates to the Detroit Baptist Union such persons as they may desire to represent them in said Union, and that such action be taken without unnecessary delay.

ARTICLE I. The name of this association is the Detroit Baptist Union, and the period of its duration thirty years.

ARTICLE II. The object of this corporation is to promote the cause of Christ in said City, as represented in the Baptist denomination, and to this end to aid in the establishment and maintenance of Baptist churches and religious societies and Sabbath Schools in said City; and to acquire and use such real and personal estate as may be necessary for such purposes.

ARTICLE III. All persons of full age, members in good standing of some Baptist church in said City, may become and remain members of this corporation upon receiving a two-thirds vote of all members present, at any regular or special meeting duly called, the payment of a membership fee of five dollars ($5.00), and the payment of such annual dues as the by-laws may provide for.

ARTICLE IV. There shall be nine trustees, and at the first election three shall be chosen for one year, three for two years and three for three years, who shall hold office until their successors are elected, and three trustees shall be chosen each annual meeting thereafter, whose term of office shall be three years and until their successors are chosen.

ARTICLE V. The time of the annual meeting may be fixed by the by-laws.

ARTICLE VI. The officers shall consist of a president, vice-president, secretary and treasurer who shall be chosen by the trustees from among their number, except the treasurer who may be chosen from the membership at large.

BY-LAWS.

1. *Membership*—Upon nomination by any church of its pastor and one delegate, and an additional delegate for each one hundred members or fraction thereof in excess of fifty, these nominees shall by the Union be elected members thereof for the current year, upon the church pledging the payment of the membership fees of five dollars for each delegate as required by the articles of incorporation of the Union. These fees may be paid during the current year by way of contributions to the city mission work in the Union.

2. *Regular Meetings*—Regular meetings shall be held on the second Monday evening of January, April, July and October. The meeting in January shall be the annual meeting at which trustees shall be elected by ballot. Special meetings may be called by the president and shall be called on the written request of five members. Twelve members shall constitute a quorum for the transaction of business. (See ART. 10.)

3. *Trustees*—The trustees shall meet within two weeks after their election and elect from their own number the officers of the Union. Special meetings of the trustees shall be called by the president at his discretion, or on written request of three trustees.

4. *Bonding*—The trustees shall bond the treasurer at the expense of the Union in the sum of not less than one thousand dollars, for the proper discharge of his trust.

5. *The Treasurer*—The treasurer shall pay money out of the treasury in accordance with appropriations made by the Union and upon warrants drawn by the chairman and secretary of the proper committees.

6. *Notices*—The Secretary shall mail to each member a notice of each meeting of the Union, and to each trustee a notice of each meeting of the Board, three days before the set date of said meeting.

7. *A City Mission Committee*—(1) This committee shall consist of four Pastors and five Laymen who shall be chosen annually by the Detroit Baptist Union from among its members.

(2) Its officers shall be a chairman and a secretary.

(3.) The City Mission Committee shall receive all applications for aid and appropriate money that shall have been provided for it.

(4) The committee shall report on the mission interests of the city at such times as the Union shall direct, but not less than four times every year and shall stimulate the churches to make offerings for the work.

(5) It shall aid in the work of any church which may especially need its help.

(6) It shall study the needs of Detroit and the resources available to meet these needs, and bring the resources to the needs so far as possible.

(7) It shall endeavor to unify our Baptist interests and methods so far as may be consistent with the most effective work of each local church.

(8) It shall do such work as the Union may direct for the interest and development of the whole Baptist Brotherhood.

The Social Committee—(1) This committee shall consist of one member from each church represented.

(2) Its officers shall be a chairman and a secretary.

(3) The objects of this committee shall be to devise such exercise of a social nature as shall unify the churches, develop the sense of Christian brotherhood and combine the resources of the Churches for the best interest of the Kingdom of God in Detroit.

9. *Order of Business*—The following shall be the order of business at the regular meeting of the Union:

(1) Prayer
(2) Reading of Minutes
(3) Roll Call
(4) Report of Committees
    (a) City Mission
    (b) Social
    (c) Special
(5) Unfinished business
(6) New business
(7) Adjournment

10. *Amendments*—These by-laws may be amended at any regular meeting of a two-thirds majority vote of the members present, providing there be as many as twenty members present, and providing previous notice has been given at a regular meeting.

RESOLUTION—The Detroit Baptist Union declares itself as unwilling to furnish assistance to any mission interest established without, or contrary to, its advice, and out of harmony with the general plans for mission work.

Respectfully submitted,
A. C. BACON, President,
J. P. JOHNSON, Secretary.

From these by-laws it will be seen that the Union was now functioning under three special committees, the Trustees, the City Missions Committee, and the Social Committee. The trustees acted simply in the matter of property. The City Mission Committee had full charge of all the missionary work to be undertaken in the city. The Social Committee was expected to stage two or three social functions each year. This was the order of things until the Union was again reorganized and a new Charter secured in 1916.

One cannot but call attention to certain outstanding personalities during these years. A. C. Bacon was for many years chairman of the Missionary Committee, and J. H. Moehlmann the Secretary. These brethren seemed to have given a great deal of attention and time to this important work. All of it as volunteer service. In the latter years, Jasper C. Gates and Rev. G. L. Wittet had the responsibility of this work. These other names

stand out very prominently: Caleb Van Husan, Arthur Tredway, G. Jay Vinton, and A. H. Wilkinson. The presidents since 1903 have been: Rev. E. P. Tuller, 1903-06; Jasper C. Gates, 1906-12; M. P. Fikes, 1912-14; Wm. Moore, 1914-16; Rev. Thomas J. Villers, D.D., L.L.D., 1916-18; Walter W. Smith, 1918-23; William S. Power, 1923-26; C. J. Netting, 1926—. Secretaries: Geo. L. Wittet, 1903-16; Albert H. Finn, 1916—. Treasurers: Arthur Bassett, 1903-09; Willis Hough, 1909-14; Jasper C. Gates, 1914-15; Harry C. MacDonald, 1915-17; Arthur F. Bassett, 1917, April to August. Mr. Bassett then joined the Navy in the great World War; John A. Matheson 1917 to date. Rev. J. H. Moehlmann was a member of the Missionary Committee from 1903-1912, and secretary of the same 1903-1910. This was the committee that had practically all of the work and carried the responsibility for the missionary activities.

During these years the outstanding personality was Rev. Geo. L. Wittet. He was officially the General Colporter of the American Baptist Publication Society in the Association, but he was also the recording secretary of the Detroit Baptist Union for twelve years, and, during all of this time an active member of the Missionary Committee. From 1910 to 1916 he was also the Secretary of the Missionary Committee and acting Executive Secretary of the Detroit Baptist Union. He was untiring in every good work. He gave himself without stint to the work that needed to be done. He was especially active in establishing and developing the work among the foreign speaking groups. This has given to us Baptists in Detroit a position of undisputed leadership of work among the new Americans. We are especially delighted to have Brother Wittet with us in this celebration today. Three other men who have been active since 1880 in the work of the Union should be mentioned: Geo. A. Maten, Henry L. Koppin and Thomas T. Leete. Mr. Leete came into the Union in his very early young manhood, and for many years has been our attorney and adviser. We welcome them in our midst today.

In 1906 a work among the Polish people was begun. Rev. V. Strelec was the first missionary. They met in rented halls until in 1908 the property at the corner of 25th and Magnolia was purchased for $2,500.00, on which there was a small residence. This was so re-arranged that it could be used for the mission. Later this cottage was moved to the rear and the larger room used as a Sunday School room, while a more commodious auditorium was erected on the corner. This work continued for 16 years. First it was Polish, then it was Polish and Bohemian, then Bohemian and Slovac, later Bohemian only. Two years

ago the church organization went out of existence, but during its life time it furnished the nucleus for the Czechoslovac Church on Moran Street, for the Serbian on the east side, and for the Polish Church on the west side. Faithful work was done and many blessings enjoyed. The influence here generated was felt not only in Detroit, but in many centers in Europe also.

The work among the Hungarian friends was started the summer of 1910. In 1911, Missionary M. Vegh came, and in 1912 the present building on Thaddeus Street was partly built. It was finished in 1913. In 1916 the mission was organized into a regular church.

In 1911 a few Roumanian friends worshipped with the Ferry Avenue Church. In 1912 a mission was begun and later it was moved into rented quarters. In 1915 a store building was purchased on Rivard Street and transformed into a place of meeting. This was soon outgrown and the St. Andrew's Presbyterian Church on Hastings Street was purchased. In 1916 the church was organized and has grown to be one of the most influential churches among the Roumanians in America. Another Roumanian mission sprung up at about the same time down near the river front. This was operated as a branch of the First Church, and later became the Third Roumanian Baptist Church with property on East Lafayette Avenue, near Jos. Campau. In 1915 another mission among the Roumanian friends was begun in Hamtramck township. This prospered and was organized as the Second Roumanian Baptist Church, under the leadership of Pastor C. R. Igrisan, who still remains as pastor. In 1922 a few of the Roumanian brethren moved to Salina Park, Village of Springwells, near the Ford River Rouge plant and immediately began a mission. In the fall of 1923 a lot was purchased on Mulkey Avenue, and in the spring of 1924, a chapel was dedicated there. This has since grown into the First Roumanian Church of Fordson, Mich.

For a number of years an Italian Mission was conducted in the Italian colony near Rowena and Gratiot. It was known as the Berean Mission of the Woodward Avenue Church. Later this property was sold and a chapel built at the corner of Caniff and Cardoni, where, for the past eight years, an Italian Mission has been conducted as a branch of the First Church.

The Baptists in Detroit were slow to get a start among our Swedish friends. While we have had strong churches in most of our large cities among the Swedish people, we are just getting well started in Detroit. A Mission was begun by Rev. E. J. Nordlander in 1916, meeting first in the First German Church on

Jos. Campau and Arndt Streets. Later the Mission met in the Institute Building of the Woodward Avenue Church. With the coming of Rev. Oscar W. Johnson in December, 1919, a new era began for our Swedish church. Soon a property was purchased, which was thought to be ample for many years, but which has been outgrown already.

In these later years we have also developed a Baptist work among the Russians, the Ukrainians and the Mexicans. We will have a brief word from these before the morning hour closes. Of the remarkable work among the Negro people we have already had a description this morning.

In April, 1910, the Rev. E. Bond Griffith was asked to begin a mission in Highland Park. Open air and tent meetings were held, and soon an active group of Baptist brethren and sisters were at work. This was but the beginning of the expansion of our work. The city was growing so rapidly and the Baptist conscientiousness was responding to the growing need, so that in 1910 the charter of the Union was amended to take in not only the city of Detroit, but a territory five miles adjoining beyond the city limits. This was again amended on November 15th, 1921, to include all of the territory fifteen miles beyond the city limits. It is quite impossible to give a history of all the churches that have since that time been aided and developed through the efforts of the Detroit Baptist Union.

We now come to the years when the rapid expansion of Detroit began to attract general attention and when our Baptist brethren began to feel the urge for the forward movement. The meeting of January 13, 1913 must always stand out as one of great importance. Here for the first time we met the Every Member Canvass with the duplex envelope. It is recorded:

"Resolved that we endorse the work of an extensive campaign looking forward to the Every Member Canvass for both current expenses and missions, as urged by the General Superintendent of Missions, Rev. E. M. Lake, and that we also urge the Detroit Baptist Union to give its hearty cooperation and support."

This apparently is the first piece of team work between the State Convention and the Detroit Baptist Union. Brethren D. H. Cooper, Magnus Burgess and W. W. Smith were appointed a committee to superintend this first Every Member Canvass. At this meeting Walter W. Smith presented the following resolution which was adopted:

Forasmuch as our city has grown to such enormous proportions in the immediate past, increasing the population beyond the half million mark, among whom we have reason to believe there are many people

who might be affiliated with our churches, and in view of the fact that such large areas of new territory have been opened up for residential purposes, and that old localities have been changed by virtue of this influx of people, and believing that the time is opportune for revamping our denominational work to meet these changes of condition, therefore be it

Resolved,—That a commission be created by this Detroit Baptist Union for the purpose of making a complete and thorough study of the city geographically and from the denominational point of view, looking toward the occupation of our territory most advantageously and economically. And that the Commission take up the task in the spirit of scientific survey of the whole situation, considering strategic localities, both as regards present and possible centers of operation.

Further, That this Commission be composed of representatives of each type of church in our denomination, so that the youngest and weakest may have a voice in its findings, and that said Commission report at the April meeting of the Union if possible, making such recommendations as in its judgment will best serve the interests of the Kingdom as it is represented by the Baptists of Detroit. And be it further

Resolved—that a committee of three be appointed to select this Commission which shall be comprised of not less than seven, nor more than fifteen members.

It does not appear from the records that this careful survey was ever made, but it shows a rising consciousness of the needs of the hour. The committee appointed was T. T. Leete, D. MacFeyden, W. W. Smith, C. H. Booth, Rev. R. L. Bradby, Harry C. MacDonald, H. W. Reeves, Frank Koppin, Fred S. Drake, Thomas M. Worden, Magnus Burgess, M. McLean, Harry Wordley, Ward Macauley, and Benjamin Wittet.

It was reported that the Charter was about to expire and so a special committee consisting of Conrad J. Netting, Jasper C. Gates, Geo. L. Wittet, Wm. Moore and D. H. Cooper were appointed to revise the Constitution and By-Laws and to renew the Charter.

It was also voted at this historic meeting that the time had come to employ a general superintendent. This matter comes up again and again from this time forward. In May, 1914, the Missionary Committee was instructed and directed to secure a superintendent at a salary not to exceed $2,000.00. This was later raised to $3,000.00. Some months later the Missionary Committee reported that they would employ a superintendent as soon as the salary had been provided. In 1915 two men were invited to the position, but both declined. September 1st, 1916, Rev. W. O. Anderson, Springfield, Mo., came as the first Superintendent. He remained only one year, his heart was in the pastorate and

he longed to return to the same. October 1st, 1917, the present incumbent came as General Superintendent.

It was in October 1911 that Miss Helen TenHaven came as the first woman missionary to work among the new Americans. She divided her time between the Bohemian-Polish and Hungarian Missions. She remained two years. In October, 1913, Miss Alma Kurtz came as her successor. Since then there have labored here Miss Mildred M. Jones, Miss Bertha Kirschke, Miss Hagerman, Miss Harriet Kirby, Miss Harriet P. Cooper, Miss Maud Kiles, Miss Minnie Shepard, Miss Jean Lund, Miss Alma Bistor, Miss Mary Kwasigroch and Miss Julia Boda. At the Christian Center there have been Miss Reid, Miss Lucy R. Alexander, Miss Louise Jones, Mrs. Cisco, Miss Arnette Whatley, and Miss Emily Patterson.

It was in July, 1915, that we had our first Daily Vacation Bible School. Other denominations soon followed in the same lead, and we now have a great work along these lines. But Baptists still enjoy the distinction of leading all other denominations in the number of schools.

PERIOD OF EXPANSION AND GROWTH.

The years of 1915-16 will always stand out in the history of Detroit Baptists as most eventful years. The third period of history of the Union ends, and the fourth one begins. A new Charter is secured and a new set of by-laws is adopted, which reconstructs the basic life of the Detroit Baptist Union. (See by-laws). Jasper C. Gates, who had been so active in the work of the Union, died in January, 1916. Arthur Bassett, another of the most active laymen, passed to his reward while the Union was in session April 11, 1916. Brother Wittet, who for 13 years has been the recording secretary, resigned his position. The following resolution was reported and read by Brother Albert H. Finn.

RESOLUTION

April 18, 1916

Brethren,—

In answer to your instructions to prepare a testimonial to Rev. George L. Wittet, as to the long service he has so generously given to the Master's work in Detroit, as exemplified by the Baptist Denomination, your committee cordially submit:

We desire to speak of his helpful relations to the work, both as Secretary of the Detroit Baptist Union, but more especially the years of faithful labor given without other title than Secretary and without money or price—labors that practically made of him Superintendent of City Missions.

Brother Wittet first made himself felt in a constructive way while the Permanent Council was occupying the field that is now filled by the Detroit Baptist Union—from 1896-1902.

On March 16, 1903, Mr. Wittet was elected a Trustee of the Detroit Baptist Union and the same day was elected Secretary of the Union and also of the Board of Trustees, and has served continuously since with all faithfulness and fidelity, both to the Master's cause and the interests of our Baptist churches.

It was during the intervening years since 1903 that our Baptist statistics show a growth from nineteen (19) churches and missions with 5011 members in 1903, to thirty-three (33) churches and missions with 9060 members at the present time.

He has helped to build or rebuild, twelve (12) meeting houses of various kinds and sizes. This aid includes raising of funds, constant cheer to parishioners, manual labor upon the buildings, in many cases anything necessary and needful to bring to speedy consummation the preparation of a place of worship and social converse.

During all this period Brother Wittet served the American Baptist Publication Society and thereby gained his livelihood while performing the arduous duties of colporter in the Detroit Association. He has had as high as seventeen (17) Mission Bible Schools under his charge at one time.

It goes without saying that the Baptists of Detroit owe a great debt of gratitude to our Brother. This obligation can never be adequately paid. We are sure that Mr. Wittet does not expect anything other than an expressed sense of appreciation from his brethren, which this testimonial imperfectly essays to do.

He is abundantly assured of the encomiums of his Lord, which above all else are dear to him, as they have cheered him during these eventful thirteen (13) years that have seen so much of wearisome labor, discouragement, lack of appreciation on the part of his brethren, but much of success and satisfaction as the fruitage of the years.

George L. Wittet should hold, and ever will hold, a high and honored place in the hearts and history of Detroit Baptists. No one in all these eventful years has given his time and strength and prayed so freely and unsparingly as he. No one has accomplished more in a truly constructive way.

Your committee, therefore, believe that they voice the sincere sentiment of the denomination when they thus express their appreciation and gratitude to him and wish for him and his the richest blessings that God can give.

We ask that this testimonial be properly engrossed and presented to Brother Wittet, and also spread upon the records of the Detroit Baptist Union.

Respectfully submitted,

ALBERT H. FINN
ARTHUR BASSETT
PLINY W. MARSH

Thus at the end of the third period in the history of the Union the annual income was in 1916 $8,366.21, and properties held were:

Hungarian	Appraised	$ 8,000.00	Debt	$ 820.00
Bohemian	"	7,000.00	"	1,800.00
Italian	"	6,000.00	"	- - -
Roumanian	"	5,000.00	"	1,500.00
Springwells	"	5,000.00	"	800.00
Birkett Memorial	"	5,500.00	"	- - -
		$36,500.00		$4,920.00

The history during the last ten years is so fresh in our memory that we need not go into much detail. It is interesting to note that from the first year of its operations until today, the Detroit Baptist Union has been working along the same lines. It has cooperated with the local churches in the purchase of property for church sites, assisted in the erection of new church buildings, aided churches in the support of a pastor, and has been a bond of union. It has been interested not only in our white people, but in our Negro brethren and peoples of foreign nations and speech as well. It has always taken an interest in the development of a hearty good will and fellowship among the various churches, fostering such occasions of social interest as seemed wise.

During these last ten years the property holdings of the Detroit Baptist Union have grown from $36,500.00 to $1,397,124.25. This latter figure does not represent the present value of the church properties held, but only the actual cost. The actual value is far beyond $2,000,000.00. The number of churches have grown from 27 in the same territory to 50. The expenditure for the year ending April 30th, 1926, was $300,743.11.

The Detroit Baptist Union now has eight well defined departments of work: The Department of Finance, Claude M. Harmon, Chairman; Missionary Department, William Moore, Chairman; Educational Department, Rev. A. V. Allen, Chairman; Social Service Department, W. P. Lovett, Chairman; Evangelistic Department, Rev. Albert G. Johnson, Chairman; Property Department, Arthur F. Bassett, Chairman; Building Department, Otto Ernst, Chairman; Negro Work, Robert Ernst, Chairman; Accounting, E. Elmer Staub, C. P. A., Auditor.

In 1920 the Department of Religious Education was created and the Rev. Arthur V. Allen served as Director of Religious Education for two years. In 1922 Rev. Ben T. Leonard came to the same position and is with us still. Under his splendid leadership the work with the City B. Y. P. U. has been greatly strengthened, the Sunday School work developed, the Church Vacation Schools strengthened, and the new Department of Weekday Religious Education fostered.

The Detroit Baptist Union requires a suite of three rooms for office space for the Superintendent, the Assistant to the General Superintendent, the Director of Religious Education, the office secretary, and the office space for the Baptist Children's Home and the City B. Y. P. U.

Thus we have traced the record of almost 50 years of the Detroit Baptist Union. Years of struggle and heroic service. Noble men and women have given their time, their money, them-

selves to this glorious cause of our Christ. We honor their memory. We build upon foundations that they have laid deep and well. The way has not always been clear and bright, but we have found it as some one has said: "God will give you light for the next step. We will not stop walking until the light gives out."

Mr. Moore: This is a wonderful record, brethren, given of what has been; but still the great task is before us to continue in the work. We are now to have the pleasure of listening to an address on "Our New Americans" by Rev. Frank Kaiser, pastor of Bethel Church.

Work Among our New Americans

By Rev. Frank Kaiser.

"It is an ill wind that blows no one any good." The great world war was indeed an ill wind, but it has some good to its credit. If it be no more than the coinage of certain new words and expressions which have since been common currency. Among these is found the keyword in the theme of this address. New Americans. Formerly those who emigrated from other countries and climes to our own were commonly called foreigners, aliens, strangers within our gates, now they are new Americans. The new coin has a softer and sweeter ring than the older ones; it is a more courteous, cordial and Christian term. It symbolizes a nearer and dearer relationship and tokens a keener and finer sense of responsibility for these new denizens and prospective citizens of our great Republic.

With the prescience of a great statesman, Henry Clay, anticipated the mighty tidal wave of immigration that has swept our shores. Standing on the summit of the Alleghanies he said, "I hear the tread of coming millions." He was not deceived. They have come. And the tramp, tramp of millions more is ringing in our ears. Indeed, if the gates at our ports of entry had remained flung wide open as in the years preceding the war, we would have witnessed a migration of nations to our free and prosperous land that would have eclipsed in magnitude anything that history records. The present foreign-born population of the United States probably far exceeds 20,000,000 and there are some 23,000,000 more of immediate foreign extraction. Approximately one-fourth of all the children in our country live in the homes of the foreign-born.

For the most part they have crowded into the cities. It is estimated that 72 per cent of the alien population in this country

live in cities of 2500 and over. In some cities large and small the foreign-speaking element constitutes anywhere between 60 and 80 per cent of the entire population. They live massed and huddled together in foreign quarters, out of touch with the larger life of Americans, where the pride of race is fostered, their native language, customs and conditions, are preserved and perpetuated.

Take for instance our own city of Detroit. According to last year's census of the Board of Education, the total population of our metropolitan area is 1,242,014. Of these the nativity of over one-half or 52 per cent was in foreign lands and 48 per cent are native born. The latter of course, includes the children of aliens born in this country. This foreign element comprises 40 larger and smaller racial and national groups. One single group aggregating 115,000 of which only 38 per cent are naturalized citizens and the majority of these live segregated in a city of their own. The natural and normal increase of this foreign element is out of all proportion to the native stock.

Referring again to the school statistics we learn that the number of living children in a foreign family averages two to three whereas the average of the native stock is only one and a fraction. A large proportion of these new Americans have come out of an environment in which the only religion they knew was a state religion, ritualistic and political in its character. They have known little of economic opportunity and privilege. The illiteracy of many of the groups is appalling. The larger freedom they find here puts a great strain upon their moral standard. But the greatest problem of all so far as our responsibility for them is concerned, is to meet their spiritual needs. Thousands of them have no religious anchorage.

This vast, heterogeneous most of new Americans is a grave national problem, a tremendous challenge to all evangelical churches. Some one has said, "The warring of old world prepossessions and prejudices, political, social, economic and religious, with the new world ideals and standards can be harmonized only through the spirit of Jesus." In the course of a discussion long ago regarding the advisability of restricting immigration, General Hawley uttered these memorable words, "With the American flag over my head and the New Testament in my hand, I say let them come."

In the missionary sphere! Distance often lends enchantment to the view. There is a romanticism, and a realism in missions, as in art and literature. When we are dealing with people in the far distance the imagination paints a vivid and colorful picture of their spiritual destitution and moral degradation which excites

our pity and kindles our compassion. At close range however this romanticism is supplanted by the realism of life. The living contact with the same people as neighbors or residents of the same street or town reveals them to us as they actually are. Their uncouthness and lack of culture, their boldness and boorishness shock us. Their unpronounceable names seem barbarous.

An Irishman once remarked to a Teutonic friend, "My, these Russian mutts have terrible names, Androwitch, Georgowitch, Petrowitch, Michaelowitch."

"Yes," said the German, with a foreign accent, "You never knows vitch is vitch."

The standards and ideals, the customs and habits of many of these strange-tongued peoples are so unlike our own and not infrequently repulsive to us. The perfume of missionary enthusiasm quickly evaporates in an overcrowded trolley reeking with the odor of garlic and bad whisky and other unpleasant flavors. These very people who far away enlisted our Christian sympathy, near at hand repel us and arouse quite opposite emotions. They even appear to some as invaders of our native land and sacred rights. They seem a menace to our civilization, our form of government, our American traditions and institutions, our economic stability and the morals and manners of our children. We are apt to look askance at them and draw our skirts closer about us and pass them proudly by as did the priest and the Levite in the parable.

These new Americans however are here to stay. It is, moreover, my humble and firm conviction, that the providence of God has prepared a home for them here. He destined America to be a haven of refuge for the world's oppressed and the hearth upon which the dying embers of vital Christianity should again blaze up into bright flame and warm the world with its glow. Emigration seems to be one of this chosen means for accomplishing this holy and benign purpose. Fettered by a static environment and traditional customs, men make little progress. It is when they break loose from these that they become receptive to new ideas and their minds expand out and advance is made.

The immigrant comes to this land of promise and of unlimited possibilities with an alertness of mind and an avidity for knowledge such as was unknown to him in the fatherland. He leaves old things behind and sets his face toward the rising sun. A Scotch woman about to take her departure for America, having learned that there was a difference of five hours in the time of the two countries, gave her husband's watch to a neighbor, saying, "It's

not worth taking along, it'll be of no use in the new world, for there is such a big difference in the time." "How silly," you say. "How significant," I say. It is simply an amusing illustration of the spirit of expectancy, and of the determination to leave old and useless things behind and to respond untrammeled to the new world's opportunities which characterize the emigrant.

Many leave their religion at home like the Scotch woman her watch, but they can't leave their hunger of the soul for God behind, they unconsciously take it with them. The new American has a greater receptivity for the appeals of the gospel here than he ever would have had in the homeland. God is guiding these millions to our shores to draw them unto Himself. I have time and time again heard men and women declare that God providentially led them to this free country in order to reveal Himself and His abounding grace to them.

The presence of these new Americans is a call of God to us. It offers us a wonderful missionary opportunity. They are in need of the gospel here as much as they ever were in the homeland. They need the gospel to Christianize them. They need it to Americanize them. For past experience has verified that there is no other Americanizing agency equal in potency and effectiveness to the gospel of Jesus Christ.

What has the Detroit Association done to meet this challenge and what has it achieved along these lines? There are four German-American churches with an aggregate membership of over 1400, affiliated with our Association. These churches have made it their special and definite mission to win their kinsmen of Teutonic blood for Christ and the Baptist church. The first of these and mother of the rest, the present Bethel, was organized in 1864, the Second in 1884, the Burns in 1897 and the Ebenezer in 1898. Three are now bi-lingual churches, the fourth still finds it advantageous to adhere more exclusively to the use of German.

We have a flourishing Swedish church, begun in 1916, with a present membership of 133.

Four Roumanian churches with a constituency of approximately 500, the first of which was organized 14 years ago.

There are two Hungarian churches with close to 200 members of quite recent date.

A Polish church with 150 enrolled organized as late as 1921.

A Serbian church with a membership of 183 members organized in 1918.

An Ukrainian church with 17 members.

A Russian church organized with a membership approaching 75. An Italian mission dating back to 1912 with a membership of 40.

The most recent development is the Mexican work, only a little over a year old, with a membership of 45.

A Czecho-Sloviak church.

All these are active, aggressive missionary churches. The most of them have a suitable building or are contemplating the erection of one. None of these churches would have been able to achieve what has been done without the invaluable financial and moral assistance the churches of this Association have rendered them through the agency of the Detroit Baptist Union, and through the splendid and statesmanlike leadership of its executive secretaries. The Union in cooperation with the American Baptist Home Mission Society, and the Michigan Baptist Convention, not only provides a large portion of the pastors' salaries, but also helped finance their building enterprises. It also employs five women, and in cooperation with the Women's American Baptist Home Mission Society, it employes five women missionaries, who are not only doing an important work of evangelization, but a remarkable Americanization work as well. As a denomination we have a record of achievement in this particular field of which we need not be ashamed. We are pursuing an alert and aggressive missionary program which has few precedents and perhaps even parallels in the whole realm of home missions the country over.

Other evangelical denominations in our city are likewise doing a laudable work among new Americans. The Congregationalists have a Polish interest, the Presbyterians an Italian work and two community centers, the Methodists an Hungarian, a Polish and an Italian work and several other missions. The Reformed Church has an Hungarian church. More definite and detailed data concerning these efforts are not at my command. Much has been done, and much more remains to do. "The Harvest truly is plenteous but the laborers are few. Pray ye therefore, the Lord of the harvest that he will send forth laborers into his harvest."

By Dr. Gleiss: We will now have three minute responses to this address of our brother. It is always a great pleasure to come into close grip with the men on the field who are doing the real work. We who hold the general offices have our own burdens to bear, but the joy of the actual reaping, that is with our brethren:

Rev. Benj. Graf, German: Three minutes is a long, long time if it is spent on figures, but pitifully short if we like to swing. The German work in this country dates back a century, in this state 66 years, beginning with the church at St. Joseph. We have twelve churches in this state, Alpena, Gladwin, Pinconning, Battle Creek, Lansing, St. Joseph and Benton Harbor and Detroit with a membership of about 2500. I would like to give this morning, if I had time, statistics, financial and otherwise, but time will not permit. There is a work we have to do among the German population in this state, especially in Detroit. Not long ago I read in the newspaper that during the past year there came into the state of Michigan 26,000 new Germans. Somebody will have to do the work among those people. Not all come from Germany but some from other countries in Europe, and when they come here they become first Americanized. For instance, last winter there were several members came across from Alsace Lorraine, three grown people out of the Catholic church. We also received people from Hungary and also from Germany. Each language has its peculiarities and the people wish to bring them the language in their own tongue, as they largely do in all the mission countries. After you reach the people through the gospel in their own language they will become Americanized and become a real asset in this country, especially Germans. We need them in all the industries, throughout the country, and they have been a good asset. If we do not bring them the gospel, what will become of them? Therefore there is a real necessity that in all the different languages we bring the people the gospel in their own language and in that way our American brethren have been of great help. We never can repay for all the work done.

By Dr. Gleiss. There are no finer people than those great Norsemen of the northern section and among them, no finer than Rev. O. W. Johnson.

Rev. O. W. Johnson: It is almost too great an introduction. I am glad to bring you a greeting from our Swedish people of this city. We have nothing special to report but we are trying to hold the field and trying to make progress. When we arrived seven years ago, we had 26 or 27 Swedish Baptists belonging to the organized church. We had no church building. We were worshipping in the Woodward Avenue Church in a room in Memorial Hall. Since then we have added 25 each year and we are counting today in our church membership, 135. We have now a building on Bellevue at Gratiot. We have outgrown that building and our next step is a plan for a new building in a more central location. Detroit has a great need of a Swedish church.

We are counting now about 30,000 of our Swedish people in this city and there is a great demand for a Swedish church and we expect to succeed. We are fortunate enough to celebrate our tenth anniversary this year and in this month and we had hoped that we would be able to celebrate in the new church building, but we have not succeeded, but we still have hope that next year we may be able. We are also this year celebrating the 75th anniversary of Swedish Baptists in this country. Today we are counting 33,000 Swedish Baptists in this country. Now we are about 75 years old over in Sweden, too. It is about 75 years ago since we started there. We are counting now there close to 65,000, so we are counting in all about 100,000 Swedish Baptists inside of 75 years and we feel that we stand in great gratitude toward the Lord for His blessing in our work. We also feel that we are in debt to our American Baptists. We have a missionary budget and our missionary spirit is to reach the Swedish people.

Dr. Gleiss: Our next speaker is the pastor of the First Polish Baptist Church.

Rev. Joseph Rzepecki: We are studying the gospels and we are trying to understand. We find that it is not so easy to follow Jesus. We find that the hardest thing is to go and not to get tired. We are here with the purpose to encourage ourselves that we may go forward and not get tired in doing so. During the past years the Detroit Baptist Union, the Detroit Baptist Association and the Baptists of Michigan have helped us, helped every foreign speaking mission, as the mother helps her child, and among those children which are under the name of the Detroit Baptist Union, Christ's Polish Baptist is one child and I am here to thank you for the help that you gave us in past years. Every father and every mother loves the time when their child will be able to take care of himself and the Detroit Baptist Union and the Detroit Baptist Association are looking to the time when all the children may be so strong that they not only will be able to help themselves but help the rest of the family. We are trying our best to get on our feet, but the difficulties are so strong that to cope with them we are too weak yet but we hope that in the near future to do more in a short time than we have done in the past. We hope that the same thing which was done in Mexico will be done in Poland and then the need will be opening for the gospel not only in Poland, but here in America, because the Poles in America are looking towards Poland. We are stronger today than we were last year and we hope to be stronger every day. As Dr. Gleiss said, the Polish work started in 1906 but the new Polish work, separate Polish work, started

seven years ago when I came here to Detroit. At that time I baptized 147 Roman Catholics, and we hope that in the future every Pole would like to be a Baptist, because in the Pole's heart there is a desire for freedom and the Pole likes to fight for that freedom.

Rev. Nicholas Dulity, pastor Highland Park Hungarian Baptist Church, was next to speak: God's loving kindness and tender care has been manifested during the past 16 years through our Hungarian Baptists among their kinsmen. God saw that we have here thousands of Hungarians in this city and vicinity, therefore, He started the soul saving work 16 years ago. The very first man to come to Detroit was Stephen Gazi, a student who came in the summer of 1910 to work among the Hungarian people, and he held the very first meeting at the home of Brother and Sister Gero, an aged Hungarian Baptist couple. After Brother Gazi, his father-in-law, Rev. Michel Vegh, came and held meetings in homes and later rented a store. But the Lord of all ages foresaw the future how the Hungarian population has increased, the people coming from all parts of the world, so He touched the hearts of the Detroit Baptist Union through Brother Wittet, who was secretary at that time, and they built a house of the Lord on Thaddeus street in the year of 1912, which still stands there as witness of God's care over His people.

After Brother Vegh, Rev. George Gogolyak came and worked for three years with success. Brother Gogolyak has a large family and one of his sons, the oldest, John, who is a college graduate of this city, was a great help to his father in the Lord's work. Brother Gogolyak is one of the deacons in the Highland Park Hungarian Baptist Church, at the present time. After Brother Gogolyak, Rev. Peter Schilling became the pastor of our Hungarian Baptist Church. He ministered to the Hungarian people for five years, and then accepted the pastorage in a German church. During the time of the last two brothers, they had a mission station in North Detroit.

After Brother Schilling, Rev. John Fazekas came who is a graduate of our Hungarian Baptist Seminary. Brother Fazekas has been here over three years and labors with success. Under his leadership the church increased with over 100 members. Brother Fazekas is specially blessed with the pastoral gift. He is visiting every day and has made the acquaintance of very many Hungarians. He is still pastor of the Delray Hungarian Baptist Church and has many visitors especially Sunday evenings.

Last year a group of members who live in the north side of Detroit left the mother church, and started a new Hungarian mis-

sion in the Highland Park Baptist Church. Later this group rented a store on the corner of Grand and Thompson streets, in which place they have been worshipping for more than a year. This group of 32 members called the speaker to be their pastor, which he accepted and took his place on the first of May of this year.

Since that time we opened a new mission station in Flint, Mich., and one in Windsor, Canada. After my five months' pastorage, we increased by baptisms, letter and experience to 90 members. We are blessed by our Master with a dear missionary, Miss Julia Boda, a graduate of the Philadelphia Baptist Institute. Miss Boda divides her time between the two Hungarian churches, in Delray and Highland Park.

The dear Lord encourages us and gives us greater hope to work among our children. The Highland Park Mission will move to the Frances Willard Public School on October 15. There we will have the assembly room for our regular services.

Will you please help us pray to get a church building where we can work freely and do more for the Master?

Dr. Gleiss. We will now hear Rev. C. R. Igrisan, pastor of the Second Roumanian Baptist Church: I am very glad to have the privilege of representing the Roumanian Baptist brethren in this Associational meeting. The Lord's work among the Roumanian people in Michigan is only 15 years old. It was started with only a few brethren. The first Roumanian Baptist here was Mr. Moses Treta. This brother had been converted and baptized in Cincinnati, Ohio, where the speaker was honored by God to organize the First Roumanian Baptist Church in America and serve as its pastor for seven years. Mr. Theodore Paishan was the first Roumanian to be baptized in Detroit.

In this short period of time we have prospered in a marvelous way so that at the present time we have four churches, located in strategic places among our Roumanian people in the city of Detroit. In these churches we have more than 400 members. During this time hundreds of souls were saved. Many of these brethren have returned to Roumania where they have started different mission stations and strengthened our churches in the homeland.

Our churches, Sunday Schools and young people are all well organized and we are trying to do the evangelistic and missionary work in a more effective way. Our young people are ambitious for education. We are glad to mention that six of our young

men have entered school and seminary, to prepare for the ministry. Miss Alma M. Bistor, Miss Lund and Miss Shepard are the young women who work with our children and young people. These sisters are very faithful in the work of the Kingdom of Christ. Through these instrumentalities we reach hundreds of children of different nationalities, which are taught the way of salvation.

Now brethren our progress I am sure is attributed very much to the fact that we receive so much aid from the Detroit Baptist Union through its executive, Rev. H. C. Gleiss, our beloved big brother. He is at our disposal at any time with his wise counsel. This man of God is with us in our joys and our sorrows, for which we thank the Lord Jesus Christ.

We are now looking into the future with a new hope and faith. We ask your love and your prayers.

By Dr. Gleiss: In Bro. Igrisan's church, for several years, we have had our largest Vacation Bible School in Detroit.

Our next speaker is Rev. T. M. Tepsich, pastor of the First Serbian-Croatian Baptist Church: Fourteen years ago the Serbian Baptist work was started in the city of Detroit, it being the first ond only Serbian Baptist Mission in the United States, and in the world.

For the first one and a half years meetings were conducted mostly on the street corners of McDougall and Franklin, south of the Jefferson Ave., and also on Kirby and Riopelle streets, east of Woodward Ave. On Nov. 20, 1913 the first gathering held in any building was on Manchester Ave., Highland Park.

Here many foreign nationalities gathered to hear the gospel, and in July the following year 18 persons were baptized in the Detroit River, at Waterworks Park, most of them being Russians.

After two years of labor in Highland Park we moved to 1116 Riopelle St., Detroit., and the work continued successfully. At this location many souls were brought into the kingdom of our Lord and Savious Jesus Christ, 23 persons being baptized.

Out of this group a Russian mission was started in 1915 on Victor Ave., H. P. with a membership of 22 persons. In 1917 the church moved from Riopelle St., to 5414 Rivard St., the building purchased for $4,500.00 from the First Roumanian Baptist Church. Services continued there until Sept., 1926.

I might also mention that the church was organized in 1920 and also the name of the church was changed from Serbo-Croatian to Jugoslavian Baptist Church. During this time the work carried on in the Rivard church was greatly blessed, the membership

totaling up to 87. Out of this number about 20 went back to Jugoslavia and continued spreading the gospel there.

The writer has pleasure in saying that through him this foreign work among the Serbians, Croatians and Russians was started in this country and also Jugoslavia. The Rivard church was sold to the colored Baptists in September, 1926, for $12,000.00 and we are now looking for a new location in Highland Park, where the original work started, this section being well populated with Serbians and Croatians.

By Dr. Gleiss: It is wonderful how we travel around and come together again. Rev. Tepsich was in that mission where Brother Dulity was first, near Pittsburgh. Here we are after all these years working together again. It is a great world and a wonderful Kingdom of God in which we are at work.

By Dr. Gleiss: The newest mission among us is the Mexican. Brother W. G. Birch and wife are working among them.

Rev. W. G. Birch: We are the littlest. I expect we are the infant among the missionary activities in Detroit, but let us hope that according to the true prophet "The last shall be first." Mexico has come into public interest because of the religious revolt down there and we may be sure the Baptists have had a great part in bringing that about because of their proclamation of the gospel of liberty. Mexico is moving into the United States it seems, because there are thousands coming here into our country. The Baptists of this country have been interested in missions in Mexico for many years and our missionaries have been driven out of Mexico, have not been allowed to preach, but we should not forsake them. We should continue our interest in Mexico and God is bringing the Mexicans, it seems, to our country that we might continue to evangelize them. While here they are much more responsive, more liberal in attitude of mind and the gospel can reach them more easily. Our mission has been going about five months. Since May we have been changing to this new and more desirable place of worship. We have purchased a piano and just at present we are painting up to make it a more desirable, more beautiful place of worship. Souls are being saved and other souls are being strengthened in the Christian life. We need money for tracts and if you speak to me after the meeting, I will be glad to show you ways in which you can help. Thank Dr. Gleiss and the Baptists of Detroit in beginning this work among the Mexicans.

By Dr. Gleiss: A cause that worthily ought to be helped. We had hoped to have Rev. Altobello with us to speak for the Ital-

ians, but they are now in Newark. However, we have the joy today of having one of the most earnest members of that mission, Brother Panizzoli with us. He has been a missionary in Connecticut. He is visiting and we are delighted to have a word from him.

Mr. Chairman and friends of the Baptist Association: I came to Detroit seventeen years ago and then there was no Italian Baptist Mission. When it started it was right near my home. Now, some statements were made this morning that the Italian Baptist Mission was started in 1914. I was one of the first attending that mission and I remember very well when I first put my foot in that mission when a young man who is a pastor now in New Jersey was a student in the Italian Department of Colgate University, came for his vacation and during that time he started that mission. One Sunday afternoon I was passing outside with three more boys. We stopped, heard the talk. He had just left the school, came here to mingle with the educated people, so the preaching appealed to me and after he finished he gave the invitation to go inside. I went, the rest went home. The meeting was over about six o'clock, and then I went with the rest to shake hands. He looked in my face and said, "I want to have a talk with you." We had never met before, and, friends, from six o'clock until 12:30 we talked, and discussed the gospel. I was sure of the Catholic doctrine because I was an altar boy and studying to be a priest. My father would not allow me to do so, so we came to America. He was sure of Protestantism. Finally he said, "Do you know why you reasoned that way? Because you never read that book." He told me it was the New Testament. I never had heard, or knew anything about it. And I was in the church. He said, "Take this book home, read it, if you think this book tells the truth accept it, if you think this book does not tell the truth, reject it."

I could not go to work because I was too small so I was at home. My father supported me. Within a week I said, "I must be true to myself and to God," and I went to him and told all about it. He said, "It is up to you to do what you please." From that time on I never missed a service. We went out preaching and I was one of the first group to be baptized in the Woodward Avenue Baptist Church. It was the Woodward Avenue church took an interest in me and helped me. I thank the Woodward Avenue church. I want to say this, that the Italian Baptist Mission has justified its existence from its beginning because it started only in 1914. Two of the young men have

gone to study for the ministry. We are not judging our work by the cold figures, but by the transformation of the life.

Mr. Moore: This brings this session to a close and the closing prayer will be given by Rev. C. Frank Vreeland, pastor of the River Rouge Church.

Luncheon was again served in the dining room by the ladies of the First Baptist Church.

The Board of Trustees of the Detroit Baptist Union held their monthly meeting at this time in a separate room. There were several invited guests.

Sixth Session

Rev. T J. Edwards, pastor of the Birmingham Baptist Church, called the afternoon session of Friday, October 8th, to order as presiding officer. He introduced Rev. George F. Barnard to lead the devotional session.

By the Chairman: This is the heart of the whole program, this missionary program this afternoon. You have been hearing good things all along. Dr. Robbins, we are glad to have you here. We want you to feel perfectly free to take the entire length of time allotted to you on the program.

Address by Dr. J. C. Robbins.

The World Outreach of Baptists

By Rev. J. C. Robbins, D. D.

Secretary American Baptist Foreign Mission Society, New York

Dr. Thomas S. Barbour, formerly Secretary of the American Baptist Foreign Mission Society, thus describes the ordination of the first American foreign missionaries:

> "On February 6, 1812, five men sat together upon a plain bench in a plain meeting-house in Salem, Mass. They were there because, as they had stated in a communication to the General Association of Massachusetts, their minds were impressed with the duty of personally attempting a mission to the non-Christian world! To this work they were now set apart. The day, we are informed, was 'fiercely cold,' yet the church was thronged with visitors from far and near. The young men were described by one who was present at the service as 'unpretending, modest, of a tender, childlike spirit, but well understanding their aim.' "

At Washington this year another group of young men in the presence of a great company were set apart to the same mission.

It would be difficult to imagine a greater contrast than that suggested in the outlook of those men on the old settee in the Salem Church more than a hundred years ago and the men who were set apart at the meeting of the Northern Baptist Convention at Washington. To the earlier company India seemed remote almost as another planet. "Though they never expect to return," said the "Panoplist and Missionary Magazine", "they will not be forgotten." The gates of India they feared might be closed against their coming, as indeed they found them. Other great lands of the East were fast barred against the people of the West and against the religion, which these young men were going forth to proclaim. Today East and West are met together. The peoples of Eastern lands are our neighbors. Their doors are wide open. The Christian faith numbers its temples and its great companies of worshipers in all the lands of the Orient.

In the beautiful old Burman city of Moulmein, there are five Baptist Missions. First of all, the Mission to the Burmans, with the Morton Lane Girls' School, with its four hundred beautiful Burman girls, Judson Boys' High School, Burmese village churches and village schools; *second,* the Karen Mission, with its thousands of Karen Baptist Christians and its great self-supporting evangelistic and educational work; *third,* the Anglo-Indian work, with its magnificent Girls' School and Baptist Church; *fourth,* the Indian work, with its schools and churches; and *fifth,* the Talaing work, with the Ellen Mitchell Memorial Hospital, the leper asylum, and the village schools and churches. While the outreach and power of these great Baptist Missions made a great impression on me, an even greater impression was made by the evidence of a great personality who had here lived a life of devotion and sacrifice, for it was in Moulmein that Adoniram Judson spent twenty-six years of his life in Burma. During our visit to Moulmein it was our privilege to unveil certain simple memorials to Judson, which had been placed on the compound by the missionaries. On the pulpit from which Judson preached the unsearchable riches of Christ, we placed a brass tablet, containing the simple phrase, "Judson's Pulpit:" In the old printing press building, we unveiled a tablet on which were inscribed in Burmese the following words: "The book of truth of the Eternal God, consisting of the Old and New Testaments translated into Burmese from the original Hebrew and Greek by Dr. Judson, was printed in 1840 in this very room of this building." Then we went to another part of the compound, and there unveiled a simple monument on the site of the Judson Baptistry. The young man who delivered the address, was one of the leading Burmese Baptist Christians,

a graduate of Judson Boys' School, a graduate of Judson College, and seated by his side, as he delivered this address, was his old Burman grandmother, then over ninety years of age, who, in her early girlhood, had been baptized in this baptistry by Adoniram Judson. As I looked at that great company that had come to do honor to the memory of Adoniram Judson, I thought of those words of Edward Judson, when, writing of his father, he said: "It is God's law that progress should be along the line of suffering. The world's benefactors have been its sufferers. It seems to be a divine law that those who bestow roses should feel thorns. The sufferings of Mr. Judson's life were as fruitful of blessing as the toils."

Burma is, of course, our oldest and greatest Baptist Mission Field and Rangoon is the greatest Baptist Mission center in the world. There are more boys and girls in Baptist schools in Rangoon than in any other city in the whole wide world. Here we have Judson College, with its 400 students, representatives of ten different races; we have our Normal School, our Karen, our Burman, our Indian, our Anglo-Indian schools; here we have our great Baptist printing plant, and scores of churches for the different races living in this great cosmopolitan city.

I was welcomed in Burma in 1921 by the All-Burma Baptist Convention. There were 2,300 registered delegates at this Convention. The President of the Convention was Saya Ba Te, formerly a prominent young lawyer in the city of Rangoon. The living Christ came into this man's life with transforming power. He gave up his law practice, and his income as a lawyer to become a missionary to one of the distant tribes on the border of Burma and China. Saya Ba Te is a remarkable linguist, speaking fluently six different languages. He presided with rare dignity, power and tact, over that great audience composed of delegates from ten principal races of Burma. This All-Burma Baptist Convention is entirely independent and self-supporting. It has invested funds of Rs. 84,500 ($28,166), with the income of which and the missionary gifts from the churches, the Convention supports in whole or in part evangelists in fifteen fields. In addition to this the churches of the Convention support the All-Burma Baptist Orphanage at Moulmein, which cares for and mothers eighty homeless orphan children.

In Bassein and Bana, we have another example of our Baptist world outreach in its ministry of race transformation. The Sgaw Karen Mission in Bassein is the best organized and most successful mission of any denomination anywhere in the world.

The Sgaw Karen Baptist Association numbers one hundred and fifty self-supporting Baptist churches with an average membership of one hundred. From the beginning of this Mission under Dr. Abbott, later under Dr. Carpenter, and now under Dr. Nichols, these Sgaw Karens have had as missionaries men of ability who have led them into great undertakings, both for themselves and for others. From the beginning all the work has been self-supporting. The churches of this Association have established 170 village schools. They have also a boarding school with an enrollment of over a thousand Karen boys and girls.

I was in Bassein the first Sunday in February, 1922, to preach the dedicatory sermon of the Kò Tha Byu Memorial Hall. Who was Ko Tha Byu? Ko Tha Byu was the first Karen convert to Christianity. He had been a bandit robber chief, a murderer. Under the influence of Adoniram Judson this old man with a diabolical temper became a new creature in Christ Jesus, a flaming apostle of redemption to the Karens, winning hundreds and thousands to Christianity. Ko Tha Byu was baptized in 1828. This Ko Tha Byu Memorial Hall cost $125,000. There is no American money in the building. It includes, in addition to the twenty-two large class-rooms, a library and an auditorium seating fifteen hundred people. The current for its electric lights is furnished by the power plant of the Karen school. Two thousand people were crowded into the auditorium the day I preached the dedicatory sermon. That afternoon many of the Karen pastors and laymen told me in their simple way, how the money had been given. I have never heard more interesting stories of faith, consecration and stewardship. One small church of a hundred and fifty members, mostly poor people, gave over Rs. 10,000 ($3,300) yet when asked if they felt impoverished they answered that on the contrary they were in a better financial condition than ever before. This Association, in addition to their wonderful building program, are carrying on an aggressive evangelistic and missionary work. They support fifteen Karen missionaries among the hill tribes of Burma, in Siam and across the border in China. I followed some of these Karen missionaries to far-off Kengtung and into China, traveling for six weeks six hundred miles on horseback, absolutely out of touch with civilization, seeing with my own eyes the living Christ working in the hearts of those people and transforming them into sons and daughters of the living God. The Was and the Lahus of this district are accepting Christianity by the hundreds and thousands. Mr. Young, our missionary here, and his two ordained preachers, Thra Mg Bu and Ainan, in 1922 baptized 2,507 converts between the first of January and the twenty-second of

March. In a letter just received, Mr. Young informs me that he has baptized a total of 11,000 since I was on the Field in 1922. Twenty-five miles across the border in the far remote part of West China, in the little village of Bana among the pines, I was welcomed by the Wa and Lahu Associations, numbering 1,300 registered delegates. I was interested to discover some of the influences which were instrumental in leading these people into the church in such large numbers. These were first, the belief that the Christian God is the only true God, a loving Father; second, the attractive power and appeal of the living Christ; third, the appeal of the Christian doctrine of immortality; fourth, they have a very remarkable tradition which has influenced them in a wonderful way to accept the Christian message. According to this tradition, God in past ages gave them His Word which they transcribed on a rice-cake. One day the Word got lost, and their elders have been telling them for generations that some day true prophets would come from the South and bring back the true Word of God. This legend has been embedded in many hymns which have been handed down by word of mouth from generation to generation. One such prayer is as follows: "The seed of eternal life is with Thee, O God. We, therefore, pray that Thou mayest give us that seed. Have mercy on Thy Servants, and save us from all different diseases, and give us long life, as long as the rocks and hills. Send the children of Esu (servants of God) to come and help us."

Rev. C. E. Chaney thus describes the annual meeting of the Burma Baptist Convention of 1920:

"In 1920, the Burma Baptist Convention met in the city of Mandalay, the last capital erected and occupied by Burmese kings, the stronghold of Buddhism. The old royal city is surrounded by a moat and a high wall. Entrance is gained by four gates, one in the center of each side of this city one mile square. I entered it and found my way to the old teak palaces, and there stood before the Peacock Throne, one of three thrones in the palace. My mind traveled back to a former capital and Peacock Throne in the City of Ava. Its walls and gates were garrisoned with soldiers armed to the teeth. The streets were filled with gaily dressed ministers and officials. An embassay from the great Empire of the West, wishing an audience with the King, were humiliated by being kept waiting and by having to take off their shoes when given entrance to his Majesty. An Ambassador from the King of kings and Lord of lords met with the same humiliating experience. His gift of six volumes beautifully bound in gold, the Bible, was spurned, and his request to preach the unsearch-

able riches of the gospel was refused. The splendor and power of an Oriental court is on every side.

"Suddenly the scene changes. All the pomp and glory of the place fades away, and I am left standing alone before a dilapidated throne in a crumbling old palace of teak. Kings and potentates have passed off the stage with their gay retinue of ministers and soldiers. The aegis of a great Christian Empire spreads its wings over this province, with protection and liberty. In the distance I hear the tramping of many feet and the songs of many groups in as many tongues. From the north come the Kachins singing to the tune, 'The Morning Light is Breaking,' from the west the Chins, singing to the tune, 'Jesus Shall Reign,' from the east comes the Lahu choir which has walked over three hundred miles to attend this meeting and singing, 'All Hail the Power of Jesus' Name,' and from the south a great host of Karens, Burmans, and others, singing to the tune, 'Onward Christian Soldiers.' Into Mandalay sweeps this great representative multitude, from Haka in the north to Tavoy in the south, from Sandoway in the west to Kengtung in the east, Chin, Kachin, Lahu, Lisu, Shan, Talaing, Burman, Karen, Chinese, Indian, Anglo-Indian, Englishmen, and Americans. The Burma Baptist Convention is assembling, and from the old watch-tower on the wall, I look out over a city with numberless chaungs and pagodas, the insignia of the old order, and also dotted with mission schools, churches, and institutions which are the insignia of the new order. God Almighty has ordained that the old order should give place to the new, and this great host, 3,000 strong, is a stirring prophecy that He will bring it to pass. Behold, what a change has taken place since that day when Doctor Judson, the Ambassador of the Cross, stood almost alone pleading for a place in the inn for the Christ Child. Today the mighty throng is clamoring to crown Him King of kings."

In our Telugu Baptist Mission in South India we have another outstanding illustration of our Baptist World Outreach. Samuel Day, our first Telugu missionary, reached India in 1836. The first ten years were so fruitless that the Foreign Mission Society at home considered the advisability of giving up the Mission and transferring the missionary to Burma. Adoniram Judson who was in America on furlough, tried to rally the faith of the denomination. He said: "I would cheerfully at my age cross the Bay of Bengal and learn a new language rather than by the lift of my hand vote for the abandonment of the work." Dr. Judson saved the day. Meanwile Dr. Lyman Jewett and his wife

had sailed for India in 1848. There was another long period of seed-sowing and waiting, and some years later it was again recommended at the annual meeting of the Society that a letter be written to Dr. Jewett to close up the Mission and go to Burma. In the evening during the discussion of the subject, one of the speakers pointed to a map of the world on which the Baptist mission stations were marked by stars and called Nellore the Lone Star Mission. The phrase caught the imagination of Dr. Samuel Smith, the author of America, and before he slept that night he wrote the poem beginning:

"Shine on, 'Lone Star' Thy radiance bright
Shall spread o'er all the eastern sky;
Morn breaks apace from gloom and night;
Shine on, and bless the pilgrim's eye."

When the poem was read next morning it turned the tide, and the vote was unanimous to continue the mission and send out re-enforcements. Meanwhile Dr. Jewett and a little group of Indian Christians had made a long tour to the north and returning, camped at Ongole. Very early in the morning the first day of the year, Dr. Jewett and a little band of Indian Christians climbed a near-by hill, and there in faith claimed that entire territory for God. "Would you not like that spot for our Mission bungalow, and that all this land should become Christian?" said Father Jewett, stretching out his hand toward the surrounding territory. "Well, that day will come." In 1864 Dr. John E. Clough returned to India with Dr. Jewett, marking a new day in the history of the Telugu Mission. In one day in 1878 Dr. Clough, with six Telugu preachers, baptized 2,222 converts, and ten thousand were received into the church in one year. Today Ongole with the Clough Memorial Hospital, a boys' school, girls' school, industrial school, numerous village schools, and churches, is one of our outstanding Baptist Mission stations.

The Bengal-Orissa Mission, founded by the Free Baptists, came to us when the Baptists and Free Baptists united. In the Midnapore District of Bengal and the Balasore District of Oriya, with one of the densest populations of India, we have thirteen missionary families and seven missionaries of the Woman's Board, facing almost insuperable difficulties and most glorious opportunities. The spirit of this little group of missionaries was shown this last year when two of the churches on the Field provided the salary for a missionary and the missionaries themselves paid the passage expenses of this missionary to the Field.

Japan is recognized today as one of the great world powers, and among the Japanese Baptists and Baptist missionaries are

numbered some of the outstanding leaders of the Sunrise Kingdom. William Axling, in addition to his work at the Baptist Tabernacle is Secretary of the National Christian Council of Japan, and was recently sent by the Japanese Christians of all denominations as their representative to the recent meeting of the International Missionary Council at Rattvick, Sweden. Mr. Saito, the head of the Y. M. C. A. of Japan, is a Baptist, a member of the Baptist Tabernacle. He was the Japanese representative at the recent world conference of the Y. M. C. A. held at Helsingfors, Finland. The story of the Fukuin Maru, the Gospel Ship, with her stalwart sailor missionary, Captain Luke Bickel, and later Captain Lawton, is one of the outstanding romances of modern missionary adventure and heroism. The Mabie Memorial School in Yokahama, with its able Principal, Sakata, our Girls' Schools in Yokahama and Sendi, our Christian students' dormitory at Waseda University, with its 10,000 students, our churches, kindergartens, and other institutions, are one and all proclaiming the Living Christ as the one and only Savior of the Japanese people and the Japanese Empire.

China, with no central government, with civil war, banditry, huge standing armies under rival Chinese generals, and with its extreme and rampant Nationalism, is in chaos and confusion, and might be likened to a great derelict, loaded with gunpowder, afloat on the sea-paths of the mighty ocean. Baptists have in China three Missions, strategically located in zones of power among this wonderful people. The center of our East China Mission is at Shanghai, at the mouth of the mighty Yangtse; the center of our South China Mission is at Swatow, a station founded in 1860 by the great William Ashmore; and the center of the West China Mission is at Chengtu, in the mighty empire of Szchuan. In South China, the Chinese Baptists a year ago, with commendable energy and independence, organized themselves into the Ling Tong Baptist Association, demanding freedom from all missionary control, and a full responsibility for the mission work. A general Council of eighty has been appointed, of whom only fifteen are missionaries, with an executive committee of nine, all of whom are Chinese. Mr. Kwen I. Tai, one of our Chinese Baptist boys, educated in this country, returned to China last spring, is now secretary of this independent Baptist movement in South China. Our Baptist Foreign Mission Board is cooperating with this independent church, and aiding it in every possible way, and we are hopeful that this movement may be led of God in this critical moment in China to conserve and strengthen not only our Baptist churches in South China, but also Christianity itself in

this important section of the Chinese Republic. The overwhelming need of distracted China today is for strong, unselfish Christian leaders. In East China at Shanghai Baptist College and in West China at the West China Union University at Chengtu, we Baptists are doing our part in preparing men and women for the new China that is to be. Shanghai Baptist College has just begun its new year with an enrollment of over 700, this notwithstanding the political condition of the country and the strong anti-foreign movement that so thoroughly pervades all parts of China.

Mr. Robert Wilder, of the Student Volunteer Movement, after a visit to Shanghai College, wrote: "The atmosphere of Shanghai Baptist College seemed most favorable for evangelistic work;" and our own Dr. Padelford, who visited the College in 1923, said, "No one can estimate the contribution which Shanghai Baptist College is making to the Christianization of China."

The old Spanish explorers called the Philippine Islands the "Pearl of the Orient." Our Baptist Foreign Mission Society was one of the first to enter the Islands after they came under the Stars and Stripes. Today we have a junior college in Jaro, a hospital at Iloilo and Capiz, and a strong, aggressive, evangelistic work throughout three Provinces, with a student work in three centers where hundreds of students have been won to Christ and brought into the Church. Baptists have produced some of the outstanding Christian leaders of the Philippines, and the future is bright with hope.

Africa: All the territory for which Northern Baptists are responsible in Africa lies in the basin and cataract region of the mighty Congo, the second largest river in the world, which, with its tributaries, has 10,000 miles of navigable waterway, making accessible all of Congo's millions of people. A mighty revival has swept over this field in the past five years, laying upon us a tremendous responsibility to wisely shepherd and guide these thousands of Baptists here in the heart of Africa. King Albert of Belgium, at a colonial congress recently held in Belgium, spoke of the moral progress that has come through the schools and the missions, and said: "Let us recognize * * * the great service rendered by our numerous missionaries, full of zeal and apostolic self-denial, who have created flourishing centers of evangelization and who spread the light of Christian truths among these primitive peoples."

It is a glorious heritage that has come to us. The Christian influence and world outreach of our Baptist churches has brought

the Gospel of Jesus Christ to untold thousands in China, Africa, Japan, the Philippines, Burma, South India, Bengal-Orissa and Assam. The past is secure. What of the future? Conditions in all these lands are very different from what they were a hundred years ago. The Baptist churches in these lands, not the missionary or the missionary organization, must henceforth direct and control this work. Money and missionaries are still needed, and will be for many years, but these world changes and the intimate contacts between Occident and Orient, the pressure of Western industrialism on the great lands of Asia and Africa, the clash of nations and races—all make our task this day more difficult than ever before, and call for a sympathetic understanding of the viewpoint of other races, a clear recognition of national and international problems, and the highest type of Christlike life.

At the recent meeting of the Executive Committee of the International Missionary Council, where were gathered not only the great missionary administrators of America and Europe, but also leading Nationals from the non-Christian world—these missionary leaders, as they faced their problems, recognized these changing conditions, and reported the eight outstanding problems of the missionary cause to be as follows:

"The need of a new access of spiritual power in the life of the church everywhere.

"The need for a reexamination and restatement of the relation of Christianity to other faiths.

"The need for an enlistment of interest in the mission cause on the part of a younger generation not yet persuaded.

"The need for a reexamination and restatement of the place and purpose of Christian schools in mission lands.

"The need for a new kind of literature wherewith to approach the thinking portions of non-Christian populations.

"The need for a speeding up in the process of devoluting authority from western mission boards to indigenous churches.

"The need for a reexamination and restatement of the relation of Christianity to the problem of race.

"The need for a reexamination and restatement of the relation of Christianity to the problem of industry."

The Gospel of Jesus Christ is all sufficient, for the individual, the nation, the race. It need not be changed, and it cannot be given up without darkening the hope of the world. As an example of the continued power of the outreach of our church, we turn to far-off Assam, the land of the mighty Brahmaputra, the Naga and the Garo Hills, under the shadow of the towering Himalayas.

One more illustration of our Baptist world outreach. In far-off

Assam in the native State of Manipur on the border of Thibet and China, the Living Christ has been revealing Himself in a marked way during the last five years. In 1894 Rev. William Pettigrew and his wife opened work in a restricted quarter of this State. For many years Mr. and Mrs. Pettigrew in this, one of the most isolated regions of India, have been giving themselves to difficult, dangerous missionary work. For seven years they labored without a convert, and after twenty-five years only three hundred and fifty-five souls had been baptized and brought into the church. But the last five years the Living Christ has been bringing men to Him by scores and hundreds.

In 1921 I attended the annual meeting of the Association of this Mission. Five hundred and fifty-five representatives from twenty-five different villages of the State were in attendance. It was one of the most inspiring meetings I ever attended. The people were enthusiastic in the matter of self-support, and an evangelistic passion was everywhere evident. This year Mr. Pettigrew has baptized 223.

God has wonderfully used our Baptist missionaries as we have labored together with Him in His redemptive purpose, and America holds a place of potential influence in the world life of today. The next step in Christian missions, depends, therefore, so far as we are concerned, upon the depth, breadth, and richness of the life of the Christian people of America. If we can live in such intimate contact with God and in such harmony with His purposes that through us He can release great divine influences, the Kingdom will come, and the kingdoms of this world will indeed become the "kingdoms of our Lord and of His Christ."

Years ago there graduated from one of the great universities of Europe a brilliant young nobleman, who had large possessions. He afterwards became a professor in a leading Spanish university. Then there came to him this vision of the need of the world and of the Living Christ, who alone could meet this need. He resigned his professorship; he gave up his possessions; he threw himself upon the Mohammedan world when apostasy meant death. Three times he was banished from the coasts of Africa; a year and a half he spent in a dungeon, and finally he was dragged beyond the walls of the city and stoned to death. But just before Raymond Lull died, he whispered, "He that loves not, lives not; and he that lives by the Life cannot die!"

By the Chairman: We have heard a wonderful world survey. Now we are to hear Dr. John E. Smith in the engaging theme of the Home Base.

The Home Base

HOME MISSIONS AND STATE MISSIONS IN MICHIGAN

By Rev. John E. Smith, D. D.
Executive Secretary Michigan Baptist Convention, Lansing

If, in our imagination, we could transport ourselves to some of those meetings held by Baptists one hundred years ago in Detroit, and the regions adjacent, we should find earnest men and women coming mostly on foot or horse-back from log cabins and primitive settlements to services announced to begin "at early candle light." They have been asked to bring their own lights because church buildings, such as they have, are as a rule not equipped with lighting facilities. The illuminating gas light was first introduced into New York but one year before this and had not by any means come into general use. The friction match was not invented until 1832, and the sexton of the church must start the fire by using a sulphur match, which is first ignited by a spark. Experiments are still in progress as to the best means of burning coal, stoves and furnaces for this purpose being yet rude in construction and uncommon. In the rural districts, particularly, the foot stove, filled with live hard coals, is carried to church by the worshippers.

In coming to the meeting places the attendants have traveled little or no faster than did Paul on his missionary journeys nearly 1800 years before. The Erie Canal begun in 1817 was completed in 1825. Fulton's marvelous steamboat was launched but 20 years before, and only seven years have elapsed since the first steamboat has crossed the Atlantic. It will be three years before the first locomotive will be constructed in America and four years before the first 16 miles of railroad are completed between Albany and Schenectady. Telegrams are unheard of, for it will be six years before Prof. Morse will announce his great invention and then he must wait 12 years, until "doubt has laughed itself out," before the first telegraph wire is laid between Washington and Baltimore.

Letter writing is expensive. Postage on a single letter for 36 miles or less is 6¼ cents; from 30 to 80 miles, 10 cents; 80 to 150 miles, 12½ cents; 150 to 400 miles, 18¾ cents; over 400 miles, 25 cents; and double rates for every additional piece of paper; and if the letter weighs an ounce, four times these rates! Envelopes for letters were unknown.

The census of 1830 gives a population in the five states of Michigan, Ohio, Indiana, Illinois and Wisconsin of 1,470,018.

Today the City of Detroit alone has a population greater than these five states had one hundred years ago.

Then Michigan was not in high favor. It had been recognized as a territory in 1805 but in 1819 one writer called it a "worthless waste" and statements were published broadcast of prevailing miasmic conditions. After the opening of the Erie Canal in 1825 and steamboats began plying the waters of Lake Erie between Buffalo and Detroit, the tide of immigration began to set in attracted by the free lands offered for homesteads. Adventurous spirits from the choicest families of New York and New England were among the new arrivals. "Reared in godly homes where education was highly esteemed, they played an important part in fixing the character of the young state; the state that has ever stood in the forefront among commonwealths for an exalted type of citizenship, higher education, and aggressive righteousness." "This explains why, especially in those early days, the church and the college went hand in hand."

In 1826 when this Association was organized the number of Baptist churches in Michigan was *four,* as has doubtless already been mentioned in these meetings. Pontiac in 1822, Stony Creek, two miles east of the present village of Rochester, in 1824, Troy in 1825, and Farmington in 1826. Two of these, Stony Creek and Troy, are no longer in existence, while Farmington has just celebrated (Sept. 15-16th) her One Hundredth Anniversary.

It was six years after the organization of this Association that the Home Mission Society was organized in New York City, in 1832, and it was ten years later, in 1836, that the Michigan Baptist Convention was organized. These two organizations have played an important part in the religious development of this commonwealth.

During the first year of the Society's operations, 41 ministers of the gospel became its missionaries, and served different periods, from a single month to a year. Three of them proceeded to the new territory of Michigan; nine labored in Illinois; four had their fields as far away as Missouri; and one went to the, then, great distance of the State of Mississippi.

Thus Michigan was the first mission field cultivated by the American Baptist Home Mission Society. The Society appointed Mr. Merrill to labor at Prairie Ronde and vicinity, near Kalamazoo. Prior to this appointment he had labored among the new settlements in the southwestern part of the state, whither the first settlers went three or four years before. "As to Prairie Ronde," he wrote, "the population is a mingled mass. Having

come from different states, attached to dissimilar views, tenents and customs, and most of them supremely devoted to accumulation of a treasure on earth, they compose a disorganized and irregular population. In one place a strong Southern element would not remain with Northern Baptists in the church. In these settlements I found comparatively few disposed to make a consideration and those few unable to bestow any considerable remuneration. For more than two years from the commencement of my labors among the recent settlements, as a public speaker, in which capacity I labored almost continuously on the Lord's day and a part of the time held several lectures during the week, I received about $10 and expended nearly ten times this amount."

Mr. Merrill continued a steadfast friend of the institution now Kalamazoo College, to which by will he left a considerable portion of an estate which he acquired by great industry and frugality. A grandson is now head of the Department of Architecture of the American Baptist Home Mission Society of New York.

A Convention was called in the City of New York April 27, 1832, in the Mulberry Street Baptist meeting house, for the purpose of organizing a Home Mission Society. Fourteen states and one territory are represented in that meeting, out of a total of 23 states and five territories then existing. Hon. Herman Lincoln of Massachusetts was chosen the first president and among the vice-presidents I find the name of Hon. Caleb Eldred and among the directors was Rev. John Booth, both of Michigan territory.

There is a peculiar significance in the fact that the very first missionary appointed by this Society was Rev. Thomas W. Merrill, who was already in this territory and had kept in touch with the brethren in New York, seeking their interest and support in his plans for meeting the religious and educational needs of this rapidly developing territory. Mr. Merrill was a graduate of Colby College in Maine and Newton Theological Institution in Massachusetts. His ambition was to establish a Baptist Educational Institution in Michigan. He thought first of locating such a school in Ann Arbor, but when he failed to secure a charter for a school there he "followed the Indian trail to Kalamazoo, joining Judge Eldred, and decided to establish a school at that place. Another effort was made to secure a charter which was successful, and in 1833 the Michigan and Huron Institute was founded." This was the beginning of what is now Kalamazoo College. I call your attention, in passing, to the fact that the Home Mission Society had a hand, through its first

appointed missionary, in shaping the educational ideals as well as directing the missionary work of Michigan.

Then followed, in 1836, the organizing of the "Baptist Convention of the State of Michigan." "A Convention of Baptist ministers and brethren" was "held in the Meeting House of the Baptist Church in the City of Detroit, Aug. 31st and Sept. 1st, 1836." Fifty-five delegates were present, appointed by 27 churches. Twelve of these churches are no longer in existence. The churches were as follows: Ann Arbor, Mt. Clemens, Canandaigua, Bloomfield, Walled Lake, Troy, Mendon, Farmington, Oakland, Monroe, Auburn, Detroit, Dexter, Redford, Adrian, Pontiac, Saline, Clinton, Bend of the Raisin, Stony Creek, Comstock, Grass Lake, Spring Arbor, Jacksonburg, Grand Blanc, China and York.

After this meeting the following address was sent to the churches: "You preceive, dear brethren, we have been attempting a great and important work; and we call upon you, as you love the Saviour and the souls of men, to assist in carring it out to its full and perfect accomplishment. The object of our Convention is not, by any means, to abridge the rights and liberties of the separate churches, which we believe ought ever to be congregational in their order, and independent in their character, but to combine and concentrate their scattered energies for the purpose of more effectually promoting the interests of the Redeemer's Kingdom. *Union is strength;* and we wish, by bringing the churches together under one common name, and general organization, to give the entire denomination in the state that consistence and energy, which will enable them to present a new, condensed and vigorous front to the enemy, and at the same time, to carry forward their designs of benevolence towards a dying world, with greater rapidity and effort. Our first object, as you will preceive by a reference to our constitution, is to give a knowledge of the word of God, pure and unadulterated, to the nations of the earth, and especially to supply our own churches and congregations with 'the glorious Gospel of the blessed God.' Our next is to promote the cause of education, both amongst the rising ministry and the youthful population of the land, and to advance public morals to that purity and elevation commended and promised in the word of God.

"Dear Brethren, we ask your sympathy and prayers, your cooperation and contributions, for this great and glorious object, upon which, we doubt not, the God of Heaven looks with approbation. If you have 'a mind to work,' here is a noble opportunity. The field is wide and peculiarly inviting; and of all other

Christian denominations, we, from our principles, our numbers, and our mutual harmony and affection, especially in this section of the country, are best fitted 'to go up and possess the land.' We have but to join heart to heart, hand to hand, and prayer to prayer, in order to carry everything before use, and establish upon the ruins of Satan's empire, the pure and primitive churches of the Lord Jesus Christ."

The second article of the Constitution adopted at this meeting explains the object of the organization: "The design of this Convention shall be to carry out the commission of Christ in giving the Gospel to every creature; by multiplying and circulating copies of the Holy Scriptures; aiding Home and Foreign Missions; encouraging Sabbath School instruction; promoting the circulation of religious tracts; and the cause of education, especially that of the rising ministry."

The committee named to draft the contitution was: Dr. N. Kendrick, President of "Hamilton Literary and Theological Institution" (now Colgate University); Dr. A. Maclay; Rev. A. Galusha; and Rev. E. Tucker (all of New York) representing the New York Baptist Education Society; Rev. R. Turnbull of Detroit; Rev. Benedict of Stony Creek; Rev. J. Mitchell of Saline; Rev. R. Powell of Clinton; Rev. S. Goodman of Troy; Rev. J. L. Twiss of Ann Arbor; Mr. N. Lamb of Farmington and Rev. J. Booth of Pontiac. The election of officers resulted as follows: President, Rev. R. Powell, Clinton; First Vice-President, Rev. John Mitchell, Saline; Second Vice-President, Rev. S. Goodman, Troy; Third Vice-President, Rev. A. Bronson, Dexter; Fourth Vice-President, Rev. Jeremiah Hall, Kalamazoo; Fifth Vice-President, Hon. B. Jenkins, Bronson; Sixth Vice-President, M. B. Savage, Esq., Monroe; Seventh Vice-President, Rev. J. Gamble, Grand Blanc; Treasurer, W. A. Crocker, Esq., Detroit; Cor. Sec., Rev. R. Turnbull, Detroit; Rec. Sec., Rev. H. Miller, Ann Arbor.

A committee was also appointed at this first meeting, with Dr. N. Kendrick as chairman to "consider the propriety of establishing a Literary Institution in Michigan, and to suggest to this Convention, what should be the character of such Institution."

The report of this committee is recorded as follows:

"*Resolved*, That while the Convention regards with peculiar pleasure the early and liberal efforts to establish a Literary Institution in Kalamazoo County; and the success which has attended those efforts, they deem it important that a more general effort be made to establish as soon as may be, a Literary Institution of a higher character, having all the incorporate powers of a college". For that purpose a committee

was appointed, and a resolution was passed: "That we recommend the appointment of an executive committee on education, whose duty it shall be to devise and prosecute the best measures for securing funds, for the support of Ministerial Education, and also to seek out and recommend to the regard of the denomination, through the Convention, such facilities as may exist for the promotion of general education."

Thus it will be seen that the fathers who founded our Convention were supremely interested in two things; the spread of the Gospel throughout the world and Christian Education, and who will deny that these are still or should be the supreme interests of the church.

The trend and temper of a gathering can be ascertained pretty well by noting the resolutions it passes. I therefore, read two or three of the resolutions passed by this Convention at its initial meeting.

1. *Resolved,* That the Convention regard the present period as one of immense moment for the extension of the Saviour's Kingdom over the world, and which calls alike on the ministers and the churches for an increased consecration of talent and treasure, for the accomplishment of this object.

2. *Resolved,* That the Convention is deeply impressed with the conviction that God has connected devout and persevering prayer with the success of Christian enterprise, and that greater attention should be paid to this duty, especially in sustaining the *Monthly Concert.*

3. *Resolved,* That in the opinion of this Convention the Institution of Sabbath Schools is intimately connected with the present and future prosperity of the churches, and that we recommend to every church throughout the state increased efforts to train up the young in the way they should go.

4. *Resolved,* That the extended and appealing train of evils which results from the use of stimulating drinks renders it in the judgment of this body the duty of churches of our Lord to disfellowship in their members, the use of all intoxicating liquors as a beverage.

5. *Resolved,* That the Convention deeply regret the desecration of the Sabbath, as a sin of fearful magnitude, and most demoralizing tendency; and that in the opinion of this Convention, travelling on the Sabbath by stages and boats, or other unnecessary worldly employment by professors of religion, is furnishing an example most unworthy of the friends of Christ.

The Convention then adjourned to meet at Saline, Washtenaw County, on the first Wednesday in September, 1837, at 10 o'clock A. M.

At a meeting of the Board of Managers held subsequent to that of the Convention, Rev. John Booth was requested to act as agent of the Convention, under previous appointment of the American Baptist Home Mission Society.

It is to be regretted that we do not have the records of the second and third annual meetings.

The fourth meeting was held in 1839 with the church at Adrian, Sept. 4th and 5th. Hon. Caleb Eldred was then Presirent of the Convention. In that gathering we find the following record in the minutes: "That as nearly three millions of our fellow-men are groaning under the unmitigated woes of slavery, who in defiance of the authority of God, have been stript of their inherent rights, burdened, crushed and slain; therefore,

Resolved, That we deeply sympathize in their untold distress as bound with them, and recommend that every effort consistent with the Christian character be made in their behalf, and that we lift our earnest, united and unceasing prayers to Almighty God for their immediate deliverance."

From that time on until the Civil War was fought and won we find with hardly an exception a resolution is passed each year condoning the institution of human slavery.

It is interesting to note that in 1839 they did not feel able to employ a general worker but they asked the board to solicit the gratuituous services of "brethren who will pledge themselves to visit the churches in one or more counties and make a faithful report of their services to the board."

In the report of the board this year (1839) we find these words: "Your Board have been obliged to turn a deaf ear to the plaintive cry of those who have asked for help, saying, 'can you send us a missionary' or 'can you help us to sustain our Pastor?' knowing that the treasury was entirely exhausted, and no probability of its being sufficiently replenished to meet the calls made upon the Board. In all this we can but express our deep sense that for our worldliness and our inordinate love of gain, the sacrifice we have made of that which was the Lord's to our schemes of worldly speculation, God has been visiting us in His righteous retributions."

Even as early as this they began to talk about what they called a general agent. The report reads: "Fully convinced that all efforts made for the moral improvement of mankind must be carried forward by efficient action, that the same cause must operate upon the mind of the Church to induce them to benevolent action as to incite them to other works of piety and devotion, or to reclaim the wanderer from the Church or from God, a suitable person was sought to act as general agent, who should visit the churches in the different parts of the state, spreading before them our wants and superintending the general interests of your body." No one was found to give his whole time so Brother Robert Powell was chosen to spend "as much time as circumstances would allow."

You will no doubt listen with interest as I read the list of appropriations to needy churches in 1839. Quoting from the report of the board: "Appropriations have been made to churches as follows: York and Swan Creek, Ohio, $35.00; Somerset $35.00; Jonesville $10.00; Albion $18.00; Centerville and Coldwater $50.00; Hamburg $75.00."

You will note that of these churches only Albion, Coldwater, and Centerville are still in existence. And perhaps this is the time to say a word about churches that have been born, lived for a period of years, longer or shorter, and then have "gone the way of all the earth." These churches came into being to meet a need at least a supposed need. It may be in some instances that the need was not as great or as urgent as supposed. But since in our denomination there exists no board or committee to investigate situations with authority to say whether the need actually exists, it is inevitable, or at least it was inevitable, in these earlier days, when communication and especially transportation was difficult, that when a small group of people found themselves of similar mind with reference to a church organization, they should concrete that idea in the formation of a church and the building of a meeting house. And it would be easy for us to hastily conclude that this was a waste of effort and money.

It would be interesting to know how many churches have come into existence and gone out of existence during the past one hundred years. It might be more than interesting, it might be startling. But before we become distressed about such a supposed revelation, we ought to acquaint ourselves with the facts; first, as to why such churches were organized, second, as to what was actually accomplished by them when they were alive, and third, the reasons, (disease or accident or natural causes) which compelled them to go out of existence. We should find in the first group of facts an enthusiastic group of Christians thinking of the religious needs of their own families, and the community, and the world; in the second group of facts we should find boys and girls, and men and women, transformed by the Spirit of God and brought into Kingdom service, some of them to do outstanding pieces of Christian work. Because the birds have left the nest is no reason for us to say the nest should never have been built nor to bemoan the fact that it is no longer in use.

In the third group of facts about the reasons for the demise of many churches we would doubtless find in some instances, diseases of various kinds; theological diseases, ecclesiastical diseases, worldly disease developing within the life of the pastor or the leaders of the church; but often you will find natural causes such

as a shift of population or a sudden depletion of membership by death or removal of members, or in some few instances an accident such as a denominational collision in which our feeble church was rendered senseless and helpless and dying by the wayside.

Those early days were days when the missionary spirit grew rapidly and vigorously. We find for instance in 1839, only 17 years after the organization of the first Baptist Church in Michigan, that the Board reports a total of 93 churches with 87 ministers and the number of members as near as can be ascertained is 4500. The number baptized that year was 500. The report says there are 13 counties with a population of 20,000 where there is no Baptist minister and four others, with a population of 15,000, with but one for each county. "Had your Board," so the report reads, "the means, we have the men whom we could send out into the whole length sand breadth of the state, penetrate every corner, visit every part, and amply sustain the cause." That sounds quite up to date.

In 1840 we find the Convention seeking an auxiliary relationship with the Home Mission Society, and also developing the conviction that there must be secured a man to take charge of what they call "domestic" missions—meaning state missions. And I note this sentence which is rather striking and illuminating: "If ever the entire services of an agent are wanted, it is at this time, when a continual employment in this work shall warm up his soul and make him acquainted with the workings of avarice, the seductions of covetousness, and which shall enable him to cut the affections loose from the world, and present before the mind the cause of the Redeemer in such radiance that it will enlist the feelings; one who before he enters the work, has prepared himself; whose domestic arrangements are such that his home is ordinarily everywhere." The report for this year reveals a total of 97 churches in five associations. One hundred dollars was appropriated to the church at Jackson that year, "if they had preaching all the time" or fifty dollars if they had preaching but half of the time. Fifty dollars was appropriated to Mt. Clemens "on condition they finish their meeting house."

In 1841 an arrangement was effected with the American Baptist Home Mission Society by which the Convention agent became at the same time the Society's agent and his salary was paid by the Society. The report says, "By a further arrangement, all appropriations made by that Society, either to churches or ministers in Michigan, is to be made by our recommendation or concession. So we may hope there will exist a delightful reciprocity of kind

feelings and assistance." That year there were 16 missionaries at work. For the first time in the annual of 1841, 15 years after organization of this Association, we have the churches printed by Associations. There are seven Associations with 128 churches.

To show the spirit of the Convention in those early days with reference to state missions I will quote from the report of the Board in 1842: "The cause of Domestic Missions has engrossed more of our attention, than have the other objects of benevolence which are patronized by the Convention. The reason of this, is to be found in the fact, that it presents claims paramount in importance to the several claims of the others. Many of our churches are feeble, and their condition imperiously demands the assistance of those which are stronger. The state is comparatively new, and over its entire length and breadth, especially among its frontier population, are to be found numerous places which are strictly missionary ground, and present inviting fields to the laborious and faithful ambassador of the Cross. Large numbers of immigrants, some from the shores of Europe, and others from the valleys of New England and the Empire State, are wending their way into the forests which run along the valley of the Grand River, and stretch away to the eastern shore of Lake Michigan. Home Missions, under the blessing of God, are to be the appropriate channel through which assistance is to be conveyed to feeble churches, and an efficient missionary minister is to pour the cheering light of the Cross upon the destitute multitudes of the Peninsular State. And another consideration which clothes the subject of Home Missions with no little importance, is the fact that it lies at the foundation of the entire system of benevolent effort. To Home Missions a large number of our churches are indebted for their very existence, and their ability to contribute for sending the Gospel to others. And the history of operative benevolence proves, that in the same ratio that Christians have given of their substance for its diffusion at home, have they been liberal in their gifts for its extension abroad."

In 1848 the Convention employed an "exploring and collecting" agent, who was to work in harmony with the Home Mission Society. The churches are exhorted to help support the work of the Society. Evidently some of the churches are willing to have the Society do work in Michigan without responding with their gifts, for we find this sentence in the report: "The Home Society was not designed to act as the foster-mother of our avarice and inefficiency." The Board condones the fact that whereas before the Home Mission Society assumed the work in the state, as much as $500 was raised in a single year for

domestic missions. Since that arrangement the amount raised in one year had not amounted to $400. Quoting again from the report: "It is impossible to reflect upon this fact, without perceiving that there cannot be in our churches a due appreciation of the eminent services of the Home Mission Society; nor that feeling of obligation which ought to prevail through churches which have been blessed by its liberality. Your committee desire that this subject should be pressed upon the attention of the Convention, and that the importance of a continuance of those services, to its prosperity, should be distinctly recognized and deeply felt."

The following year the Convention is concerned about feeble churches which the Home Mission Society cannot aid for lack of funds and so they contemplate the possibility of severing the arrangement with the Society and resume the care and control of domestic missions. In 1851 the Convention did this and sought to make the various Associations responsible for their own missionary work.

A resolution was passed in 1858 to the effect that a table of annual statistics be published showing a record of members and benevolent contributions of the churches. In 1860 such a table appears for the first time. No record of current expenses. There also appears for the first time in the annual of that year a reference to the Chain Lake, colored Baptist church. This was evidently the first colored Baptist Church in Michigan, out of which grew the Association of colored churches, known as the Chain Lake Association, and which is now organized as the Wolverine Convention, comprising the colored churches of Michigan and Ontario.

In 1862 the Convention commends the American Baptist Home Mission Society to the benevolence of the churches for regular contributions and in 1865 the Society "pledges itself to expend in the state a sum fully equal to that raised in the state for the Society and if asked, as much more as the state may need, and as the Society may be able to grant." The following year this arrangement was consummated and Rev. A. E. Mather was made the Superintending Missionary in the service of the Home Mission Society. From his report I quote the following: "And I urge upon you, brethren, that we incur a most fearful responsibility of we suffer such towns as Muskegon, Pentwater, Alpena, Midland City and a host of others which might be named, having a population of from 500 to 6,000, to remain longer unoccupied, or if we longer fail to send the Gospel and its ordinances to such portions of the state as Tuscola County, Hastings, and the sur-

rounding portion of Barry County, and similar fields on which there are many brethren and sisters all ready to be gathered into churches, and to rally around men who will lead them in the work of the Lord. We need for this pioneer work our most thoroughly furnished and efficient men, and with such men it promises the best and largest results."

To show the missionary aggressiveness of Baptists during this period I find in the year 1868 there was an increase of 19 churches. Thirteen of these are not in existence today. The increase in the membership that year was 1336. Eleven new houses of worship were erected that year as follows: White Pigeon, Alpena, Oakfield, Middleville, Athens, East Saginaw, Fenton, Brownville, Pewamo, Bellevue, Brockway. In 1871 14 new churches were organized, 11 meeting houses dedicated and 11 more were in the process of erection. There is also a sentence in the report stating that "the building of parsonages is receiving more attention than in past years." The same year Dr. Samuel Graves offered the following resolution:

"That it is the duty and within the power, of the Baptist Churches in Michigan to raise for Home Missions, during the coming year, the sum of $8,000, and that the Secretary be requested to publish a tabular statement of the proportionate amount which should be raised by each church."

This so far as I found was the first attempt to furnish quotas for missions. The response given by the churches as reported the following year seemed to justify the attempt for 54 out of 182 churches raised their apportionment in full and the total given for Home Missions that year was $7161, which was about $3000 in excess of the previous year. The next year $10,000 was allotted but a smaller amount was raised than in 1872 due no doubt to the financial depression over the country.

It should be noted in passing that in 1871 the Michigan Baptist Sunday School Association was organized in the First Baptist Church in East Saginaw and reported the following year 224 schools with a membership of 21,555 scholars and 2154 teachers.

In 1873 the Baptist Women of Michigan felt that they should organize to assist in the work and accordingly 50 women came together and formed the Women's Board of Baptist Missions. The name was afterwards changed to the Woman's Baptist Home Mission Society of Michigan. This Society at first cooperated only with the State Board but soon contributed also to the American Baptist Home Society and later to the Woman's Baptist Home Mission Society.

This society has done some remarkable things for the cause of Christ. Their work is carried on for the most part gratuitously. The ladies of the Board have freely given their services; hours and days have been given to writing, distributing literature, visiting churches, preparing boxes for needy pastors' and missionaries' families, and gathering funds. Through the efforts of this society, the Gospel has been preached in many otherwise pastorless places in Michigan.

Rev. Henry C. Beals began work as the first general missionary of the State Convention wholly in the employ of the Convention and under its direction for the eastern part of Michigan in January 1875. A general missionary was also appointed for the western part who gave up the work owing to the meager financial response, and beginning with the following year Mr. Beals assumed responsibility for the entire state and remained in charge 12 years. These were fruitful years. Mr. Beals was an exceedingly active man with a wealth of sunshine and good nature about him. During the period of his service the speaker was a small lad in a little church up in the central part of the state. The general missionary was often entertained in his father's home. The impression made upon this boy's mind was of a man full of vivacity as a preacher, speaking with remarkable earnestness about the wonderful work being done in the state and also the unusual opportunities still waiting to be seized if money and workers could be found. He told amusing incidents about his travel and his coming was an event in the church and in the home. The picture still remains with me of a man going about with feverish activity, visiting, organizing and fostering churches, riding on trains if there happened to be such things going where he wanted to go, but more likely driving with horse and carriage, or riding horse-back, or most likely walking long distances to make his appointments. He literally wore himself out in Convention service. He was stricken with paralysis in July 1887 and died the following January. The state mourned his loss. It can be truly said of him that "He being dead yet speaketh."

Mr. Beals was succeeded by Rev. C. E. Conley who served the Convention for 15 years or until 1903. During this period the state work was divided into districts with a directing missionary in charge of each district. This was a period of stronger development among the churches. More money was given for state work and more churches aided toward self-support. The Swedish work was begun and took on a prosperous aspect especially in the Upper Peninsula and the upper part of the Lower

Peninsula, where these sturdy sons from over the sea swarmed in to possess the lands denuded of forests by the lumberman's axe. When converted they became zealous Christians and loyal Baptists. When first reported in 1890 there were 12 churches and 806 members in a single conference. Today there are 22 churches and 1457 members, with two conferences, one in the Upper Peninsula and one in the Lower.

Rev. C. H. Irving succeeded Mr. Conley as State Superintendent of Missions in 1903 and held the office for five years. The most significant thing undertaken in this period was to attempt to put in an Associational Missionary into every Association to look after the weak and struggling churches within the Associational area. Work among foreign speaking peoples was enlarged, for now there were 700,000 foreigners within the state.

Mr. Irving was succeeded by Rev. Joshua Roberts who continued in this service until 1913. He rendered valuable service in directing the missionary efforts of the Convention, especially in encouraging and building up the new and weaker interests. Mr. Roberts is still at work. He is pastor of two churches in the Alpena Association and exercises an oversight of the small churches in the surrounding territory.

Rev. E. M. Lake became Superintendent in 1913. For six years he directed the work with vigor. During his administration there was inaugurated the Michigan plan of a single collecting agency for missionary funds. This scheme attracted considerable denominational attention and really was made the basis of the present plan of unified collections for all our world wide missionary and educational work.

Dr. Lake resigned in 1919 just as the New World Movement, or Five Year Program, was launched by the Northern Baptist Convention. Hon. Grant M. Hudson, who had served successfully as Superintendent of the Michigan Anti-Saloon League, was chosen as his successor and the title of his office changed from Superintendent of Missions to General Promotion Director. The work was reorganized so that instead of District or Associational Missionaries there were four state directors employed for the state, viz: a Director of Evangelism, a Director of Town and Country Work, a Director of Religious Education and a Director of City Work. There was also a General Missionary giving his entire time to the Upper Peninsula. Mr. Hudson resigned in March 1923 to take the office of Congressman of the Sixth District to which he had been elected and the writer of this paper took up the work at that time. The present organi-

zation is the same as that mentioned above except that instead of having a Director of City Work we now have a Director of Stewardship and Church Efficiency; and instead of a "General Promotion Director" we now have an "Executive Secretary" of the Convention.

The first published report of the membership of our Michigan Baptist constituency as noted before was in 1839. This was doubtless an estimate and more or less of a guess. It was given at 4500. Today we have grown to an army of over 52,000 not counting the Negroes, who now have their own Convention with a membership of more than 20,000, nor does it include the members of 20 or 25 churches that have withdrawn from affiliation with the Convention.

Our resources have steadily increased also. From a few hundred dollars given for all missionary purposes in those early days our people now give by thousands and tens of thousands for the world-wide work of the Kingdom. During the five years of 1914 to 1919 we gave a total of $492,544 for the unified budget of the denomination but in the next five years, 1919 to 1924, we have $1,421,524. This remarkable increase was due to the high pressure methods of the New World Movement. We have now settled down to a more normal condition of denominational activity and are contributing a little less than $200,000 a year for our combined denominational tasks. This shows an advance of close to 100 per cent over the giving of our people just previous to the New World Movement. The Convention has about $100,000 in permanent funds which have come largely from legacies left by Baptists who loved the work enough to remember it in their wills. The income from these funds is a splendid aid to our state work. We also have about $50,000 in church edifice funds which have been largely loaned to churches to assist them in financing building operations.

It would be very interesting to know how many of the churches in the state have received financial aid from the American Baptist Home Mission Society or the State Convention during the struggling period of their history. If the truth were known we should probably find that from 95 per cent to 98 per cent of the present churches have thus been assisted to say nothing of the scores of churches aided that have been organized and for one reason or another have gone out of existence.

Both the Society and the Convention have played important parts in fostering the churches. From the very beginning of our denominational life in this state the American Baptist Home Mission Society has been a fostering mother. One can scarcely

open the records anywhere without being confronted with evidence of this fact. There were times when the Society took entire charge of the domestic or state missions, paying the salaries of the missionaries and giving financial aid to churches even though the contributions of the churches for the work of the Society were but a fraction of the amount expended. During the 100 years is estimated that upwards of $200,000 have been contributed by the Society to the work in Michigan. At the present time the Society pays one-half the salary of the Directors of Evangelism and of Town and Country Work.

There are two outstanding characters in the work of the Home Mission Society of whom Michigan is justly proud. One of these is Dr. Henry L. Morehouse who although not a native of this state was for years pastor of the East Saginaw Church and for a part of that time a missionary under the Home Mission Society. In May 1879 he became Corresponding Secretary of that Society and remained continuously in the work for over 35 years. He became a wonderful missionary statesman. He won the admiration and confidence of his brethren east, west, north and south as an administrator, as a preacher and as a writer.

The other one who deserves mention is Dr. Lemuel Call Barnes, who is a native of Michigan and who became Field Secretary of the Home Mission Society and for 15 years gave eminent service to his denomination in this capacity. He reached the age of retirement a short time ago but still does preaching and writing as occasion requires. Thus Michigan has given back in workers as well as in dollars to help pay the debt she owes the Society that began its work by sending three missionaries to this state.

Time does not permit even to mention the names of the host of men and women who have been raised up in Michigan or have become her adopted sons and daughters, and who have wrought mightily in Kingdom service here and elsewhere. Great has been the blessing to humanity through their efforts. We should find in such a list, missionaries (home and foreign), ministers whose names are nationally known, secretaries (national, state and city), college presidents and teachers, and an almost innumerable list of laymen and women who, by their consecration, their counsel, and their gifts, have helped mightily to bring our work in this Association and throughout Michigan to its present state of advancement.

There are two texts which now come to my mind as I think of those who have preceded us in the work. One is, "Others have labored and we have entered into their labors." We have succeeded them, have inherited their tasks. As they finished

their work we have taken it up to carry it toward completion. We have "entered into their labors." The other text is the one which comes at the close of the eleventh chapter of Hebrews, that great chapter in which the writer calls the roll of the heroes of faith and then concludes by saying: "These all having obtained a good report through faith, receive not the promise. God having provided some better thing *for us,* that they *without us* should not be made perfect." The past is dependent upon the present. Efforts of the fathers depend upon the work of the sons for completion. David prepares the materials for the Temple but Solomon must build it or all the work of preparation is in vain.

Those who have wrought here in Kingdom service during the past 100 years have left us a splendid heritage. It now remains to be seen whether we and those who come after us will accept the God-given opportunity to complete and perfect the work they have so well begun.

Following the much appreciated address of Dr. Smith the Moderator, Dr. Mark F. Sanborn was called to the chair and the detail of the business session of the Detroit Baptist Association was taken up.

The minutes of this business session will be found in the Year Book of the Association. Those items of business were not especially pertinent to the Centenary program.

It will be of historic value to give the roster of officials elected at this session, as follows:

Rev. W. G. Coltman, Moderator.

Rev. H. P. Klyver, D. D., Vice-Moderator.

Rev. E. W. Palmer, Clerk.

C. J. Netting, Jr., Treasurer.

Rev. A. V. Allen, Representative on the Board of Managers Michigan Baptist Convention.

The closing prayer was offered by Rev. B. T. Leonard.

Seventh Session

Mr. Robert Manogg, President of the Detroit City B. Y. P. U., occupied the chair for the evening session of Friday, Oct. 8.

An organ recital was given by Mr. Herbert Koppin.

Mr. Manogg: Tonight is young people's night, the young people's share in the Centenary, and one of the pastors most actively interested in young people's work is Rev. Calvin F. Hamilton. He will lead in the devotional service.

The audience sang Hymn 196—"Jerusalem the Golden."

Solo by Mrs. H. H. Bingham, "He Lifted Me."

Mr. Manogg: At this time we are going to be privileged to listen to the combined chorus choirs of the Detroit Baptist churches under the direction of Mr. Lloyd Holtz of the Birkett Memorial Church.

The selection was "Sanctus," by Gunod.

Mr. Manogg: Detroit young people were quite honored at the last State B. Y. P. U. convention, in Kalamazoo, in July, when one of our young men was elected to the State Presidency. It is unusual for that thing to happen. Mr. Earl Batty was elected State President of the B. Y. P. U., and he will now address us on the subject of "Our Baptist Young People."

Our Baptist Young People

By Earl J. Batty

President of Michigan State B. Y. P. U.

Our great denomination has reason to be proud for many things and during these splendid meetings celebrating the Centenary of the Michigan Baptist Association we have been hearing of many of these accomplishments. They pertain to many different fields of endeavor and each is gratifying to learn about,

for they inspire us for the future. But of one thing we have heard but little and that is the growth of our Baptist Young People's work, better known as B. Y. P. U. or Baptist Young People's Union, or the meaning taken on in recent years, "Baptist Young People United."

The first reference to Baptist Young People and their development to be found in the Baptist records of the State is quoted in the Second Annual Report of the Baptist Convention of the State of Michigan, dated August 31st, 1836, as follows: "That in the opinion of this Convention the Institution of Sabbath Schools is intimately connected with the present and future prosperity of the churches and that we recommend to every church throughout the State increased efforts to train up the *young* in the way they should go."

The next reference is in the Sixth Annual Report, dated October 6th and 7th, 1841, as follows: "That we regard the cause of Sunday Schools with unabated interest, and recommend greater activity in their support and also recommend the formation of benevolent societies in our Sabbath schools." While these references are specifically for the Sunday Schools, the idea or organization for more definite work for young people is very pronounced. From that time on things apparently ran their own course, for no further comments are made relative to young people or their work until the year 1859.

That year the young people of the Sturgis Baptist Church felt that their spiritual welfare would be increased by greater responsibility in church services, so they approached their pastor with this matter. The pastor expressed the fear that the starting of a separate meeting would detract from the attendance at the regular service of the church, but he was anxious to afford his young people every opportunity for development. The young people were, however, so desirous of having a separate meeting of their own that they pledged themselves to be present and to support the regular meetings as they had done previously. So started the first group of young Baptists in this State to provide their own meetings.

No other mention is made of other groups starting until the winter of 1868-1869 when a group of Baptist young people in the First Church at Flint effected an organization that resembled in many ways a Christian Endeavor Union, though nearly 20 years before Christian Endeavor had been given thought.

At this time, several other groups organized throughout the State, each group a separate unit in itself with no thought of unit-

ing. However, in December, 1889, at the regular monthly meeting of the young People's Society of South Haven, a committee was appointed to correspond with other churches relative to ing of the Young People's Society of South Haven, a committee be held in Bloomingdale the following spring. This meeting was held in connection with the Kalamazoo River Baptist Association and resulted in 19 delegates being present from nearly as many churches. At this meeting it was decided to issue a call for a State meeting to be held in connection with the Baptist State Convention, which was to meet at the Woodward Avenue Baptist Church, October 15-21, 1890.

At this meeting with over 100 delegates present, there was organized the second State B. Y. P. U. in the United States. Rev. A. S. Carman, of Ann Arbor, was elected as the first president. The new organization immediately proceeded with an aggressive program which produced a phenomenal growth. For a while it was known as the Young People's Assembly, but this name was changed when the National organization was perfected. The first district rally held in the state was held in Kalamazoo in December, 1890, with Mr. John H. Chapman, of Chicago, as the speaker. The following year Mr. Chapman was elected as the first president of the newly organized B. Y. P. U. of A., which position he held for sixteen years.

In the three years following the inception of the State organization it grew and prospered so that at the Muskegon Convention in 1893 it was reported that every Association in the state was organized and that each was represented. The total number of societies given was 242 with a membership of approximately 10,000.

For several years previous to the start of the state organization there had been some agitation in other sections of the country for the organization of our Baptist Young People. Chief amongst these movements was the so-called "Loyalist Movement" started by the pastor of the Ottawa, Kansas, Baptist Church, in 1886. This movement grew and expanded and aided by literature which was published by Pastor Van Osdel, and "The Standard", caused to be organized in Nebraska the first state group of young people October, 1889. The state of Kansas was moving along the same line, while in 1887 in Wisconsin the pastor at Whitewater had sought to have the young folks recognized in the convention program.

Through correspondence the various leaders of these groups came to believe that there should be a national organization of all Baptist young people. In response to a circular letter it was

agreed by these leaders to meet at the time of the May anniversaries, 1889, in Boston. However, this meeting was postponed until the following year when the meeting was held in Chicago. At this meeting the 80 present representing 15 different states and territories worked together to formulate a unified plan for a united young peoples work. The result was a loose organization which made plans for an organizing convention which was held in Chicago, July 7th and 8th, 1891. Present at this convention were some 1,621 delegates from 29 states and Canada. It organized and from this start has grown one of the most potential factors that the Baptists have employed to contribute to the advance of Christian progress and ideals in this country.

The following year, 1892, the first convention was held here in Detroit and was the greatest ever held. Over 4,100 delegates were present!

An item of particular importance is, that this gathering was the first general convention which had been held since 1845, at which were present representatives from the territory of the Southern Baptist Convention and the Northern Baptist Convention. In addition, there were the Canadian Baptists. This Convention remains indelibly impressed upon the minds of those who attended as one of the greatest experiences of their lives. Here in Detroit, Albert H. Finn was one of the most active workers. He was president of the City Union, a member of the Board of Managers of the B. Y. P. U. of A. and also on its Executive Committee.

From this most auspicious start the organization which is now the B. Y. P. U. of America has continued to grow and expand. At present the work of the young people of the South is under the leadership of the Southern Baptist Convention and this fact reduces the active membership of the B. Y. P. U. of A. by several hundred thousand. However the work under the direction of the Northern Baptist Convention is continually expanding. In fact it might be of great interest to know that last year the Northern Baptist Convention granted to the B. Y. P. U. of A. the only increase in the whole budget, while all other departments were curtailed.

The active constituency of this organization, numbering some 135,000, is spread over 33 states, and nine Canadian provinces, and is held together by the common enthusiasm of the Annual Convention, and a United program that is applicable in every locality. Detroit has always co-operated in every possible way even to having furnished the National President for three con-

secutive years in the person of Dr. Mark F. Sanborn, pastor of the First Baptist Church, and the recording Secretary, John R. Glading, of the Jefferson Avenue Baptist Church, for a similar length of time. National Conventions were held in this city in the years of 1892, 1904, 1917, and there is even now some widespread interest in having the 1928 convention here, immediately following the meetings of the World Baptist Alliance, which are to be held in Toronto.

With the above remarks pertaining to the organization of the State and of the National organizations of young people, and with the knowledge that today there are over 300 Unions throughout the State with a total membership of approximately 12,000, and that the work is improving and growing, we can turn to the activities of the B. Y. P. U. in Detroit.

In 1890 under the able leadership of Mr. Albert H. Finn, the young people of our Baptist churches joined hands to form the Detroit City B. Y. P. U. with Mr. G. J. Vinton, assisting. Following in office after two terms, came Mr. T. T. Leete, Jr. To these three active workers can be traced the foundation upon which the present organization was laid. One of the activities engaged in was the operating of a booth at the State Fair, the proceeds from which, to the amount of $700 to $800, went to the support of City Mission work. Then, too, was that memorable occasion in the early 90's when Dr. George C. Lorimer, an outstanding Baptist preacher from Boston, was here to speak at a banquet given by the B. Y. P. U. in the old Fireman's hall on Jefferson at Randolph streets. It was a huge success with possibly 600 young folks present. Also, several summers saw B. Y. P. U. members conducting evangelistic meetings in various vacant lots and on prominent corners with marked results. The ones that conducted these meetings are today to be seen in the forefront of active church life. Great mass rallies which packed the Woodward Avenue Church were a matter of common occurrence and the rivalry between groups was keen enough to incite many an officer to greater efforts. At various times papers have been published, but they usually existed during the term of office of those then serving.

From that time on, under the leadership of such presidents as: Charles Hill, Harry Austin, Jas. R. Cordon, Walter Matthews, Ed. Neumann, Harry MacDonald, Webb Doane, J. H. Montgomery, Victor Creed, John Glading and Wm. L. Mainland, and many others, the work has been carried on in splendid spiritual life of young people in our Baptist churches, and in many places outside of the churches.

Throughout the years as new churches were organized, efforts were put forth to get the young people of that church organized. How well this has been accomplished is shown in that today the B. Y. P. U. of Detroit has over 50 active Unions with a membership of close to 2,000 young folks. Contrast these figures with the few folks from the several churches who first started this movement.

In recent years to hold the attention of the vast number of these young folks that come within our sphere of influence great city-wide rallies with nationally known speakers, great banquets with over 1,000 present, great outdoor rallies and picnics have been held. Each year also, a large lake steamer has been chartered for a lake ride, at which time no dancing is allowed just to prove that Christian young people in this co-called "fast age" can enjoy fellowship one with another without the amusements of the day. Many other most interesting things have been accomplished, but this fact holds our attention and means more to us as members of our denomination that our young people are interested in the future and are members of their respective B. Y. P. U.'s in order that they may get the training that will prepare them for the work that is before them and the responsibility they are eager to accept.

Baptist young people are loyal to their local church. They appreciate the educational program laid down by the B. Y. P. U. A. Life decisions encourage their earnest thought and prayers. Stewardship and service are a vital part of their christian life, presaging a worthy future church and denomination.

The past 35 years has seen this work grow to the extent of which we have mentioned, but who can foresee or can tell what the next quarter, or half century will bring forth in the line of Baptist young people's work?

By Mr. Manogg: The Moderator of the Detroit Baptist Association has several items of business to bring before you at this time, Dr. Sanborn.

By Dr. Sanborn: Brother chairman, as was stated this afternoon, the business in this Associational gathering has been reduced to the very minimum. A short session yesterday and this afternoon, but you know from the program we have been having a very wonderful gathering here, in attendance, in spirit, in magnificent addresses, wonderful music. But, of course, you all know we have some business to transact of necessity, to take just a minute at this time. We asked for a report of the Committee on Resolutions this afternoon, but they were not ready and we will accept the report at this time.

Report of Committee on Resolutions

We desire to express our appreciation for the wisdom and untiring energy that characterized the work of our Centenary Committee. The program is unexcelled by any similar event, both for comprehensive grasp of the ground to be covered and for the wise choice of speakers and participants. We are especially grateful that Dr. Smith, Dr. Hoben, Dr. Spencer and Dr. Robbins found time to favor us with their inspiring presence and messages. We would not forget the multitude of assistants in the pageant, in choirs and on the platform who helped to make the matchless program so informing, inspiring and pleasing.

To the ever-young First Church our gratitude goes out for the generous hospitality extended to the Association. The church building has proven to be an ideal place to hold a great gathering such as congregated for these long-to-be-remembered three days; also to the ladies of the church for the excellent meals served in so self-sacrificing manner.

We are delighted to know that the proceedings of this memorable occasion, the splendid addresses and the text of the beautiful historic pageant are to be preserved in book form. Thus the inspiration of the Centenary will carry on to future generations.

We sincerely thank God for the experiences and victories of the past. Never before have we been so conscious of His wonderful leadership as today. We trust that our entire constituency have come to realize His challenge to us for the future years.

We desire to pledge our whole-hearted loyalty to the Detroit Baptist Union, the Michigan Baptist Convention and the various denominational agencies that are so faithfully aiding us in filling out our share in the Great Commission.

We would commend to our Baptist constituency a more widespread reading of our excellent denominational newspapers "The Michigan Baptists", "The Baptist," "Watchman-Examiner" and the incomparable "Missions".

We express our pride in the remarkable Baptist collection now a part of the Burton Historical Collection in the public library. We urge upon our people to amplify this collection by the addition of church records and other historic material whenever possible.

We renew our expression of confidence and allegiance to the Eighteenth Amendment. For a full century we have consistently preached and practiced temperance and pointed out the evils of intoxicating beverages of all kinds. Never has there been a time when our people need to stand for law enforcement and righteousness as now.

WM. MOORE
MRS. EDWARD WILSON
ALBERT H. FINN

The report was adopted as read.

An additional resolution was offered at this time as follows:

Whereas, We have learned of the movement initiated by the Detroit City B. Y. P. U looking to extending an invitation to the Baptist Young Peoples Union of America to hold its 37th annual Convention in Detroit in 1928, following the World's Baptist Alliance to be held in Toronto, Ont., be it

Resolved, That the members of the Detroit Baptist Association cordially promise our hearty support to our Baptist young people in their desire to entertain the international body in 1928.

This resolution was adopted unanimously.

Mr. Manogg: The latter piece of business came as a surprise. For a long time the young people of this city have been talking about it but were hesitant because it means a lot of work and the Association will have to support that movement. It will mean thousands of visitors will be in the city. If we go ahead, as I think the young people of this city desire to, we will come to you in the future for your support and registration in that convention. You will hear more about that later, and perhaps I will remind you that you voted "Yes" to support the young people in the Convention, if it comes here.

No meeting would be complete unless we heard from Dr. Gleiss.

Dr. Gleiss: Well, we can always take a collection. We have had all sorts of good times together and we have had all sorts of expenses in preparing therefor. We have not assessed any church or any body.

While we are taking the offering, we will have another selection by the choir.

"Ye Shall Dwell in the Land," by Stamer, was given.

We are indeed pleased to have as our speaker at the closing session of the Centenary, the president of the Michigan Baptist Convention and president of Hillsdale College, Dr. William Gear Spencer, one of the youngest college presidents in this country. He has chosen as his theme "A Look Ahead."

"A Look Ahead"

By Wm. Gear Spencer, D.D., LL. D.

I appreciate very much, Mr. Chairman, the courtesy of your introduction. I did not know but what if he went on to introduce me he was going to introduce twins. I appreciate the fact also that you passed resolutions of approval for my address before I gave it. I like to have nice things said about me, even if they are not true.

You have probably heard of the man who was reputed to have made $40,000 in coal and his friends came to congratulate him and they congratulated him generously. He told them how much he appreciated their congratulations. The only difference, he said, was that the fortune was not in coal but in iron; not $40,000 but $4,000; not a profit but a loss.

I appreciated the Scotch story with which Mr. Batty began his address. I am minded to begin with another one, except that this is not Scotch. It has, however, to do with golf. A man was a golf fiend. Came home late so often that finally his wife said, "If you keep this up, some day you will drive me crazy." He said, "That wouldn't be a drive, that is just a putt."

Now, the application of that story is that manuscripts drive me crazy. It is not a drive, it is just a putt, so I am not going to speak from manuscript. I have the pleasure of being a prophet and the less that a prophet says that is printed the better he is off. And yet, I am exceedingly interested in the topic assigned me because it is a forward looking topic.

I am always fascinated to speak at a gathering of young people because so much is ahead of them of interest and of joy. I had no trouble in finding a text upon which to speak tonight either, because one seemed to come tumbling to my mind all made to order.

"Wherefore, seeing we are compassed about with so great a cloud of witnesses," (there are the witnesses of one hundred years past that have been presented to you in their serried ranks during the past few days,) "let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame and is set down at the right hand of the throne of God."

Now, we would not rightly appreciate these verses if we did not have in mind the chapter that comes before, about the cloud of witnesses that had been assembled by the writer of the Hebrews, to whom he pointed with interest and with pride. I am minded as I go back into some of the earlier years that are not so far back, of a scene that made a very fast impression on my memory.

That is of a country church with a cemetery set just beside it and those who gathered before the church service began used by times to walk through the cemetery and read the inscriptions upon the tombstones. Sometimes, because we had been reading those things about people who had gone before, the application of the address from the pulpit in the morning seemed to come with greater power and greater effect. I am going at this time to take you through three cemeteries.

I am going to read the inscriptions that I find in them to see if we cannot get a wise and thoughtful background for the consideration of some things that have to do with the future, because

I am confident that this is true, that the wise man is the man who studies the past in order that by learning about it, he may interpret the present and with the knowledge of the past and an interpretation of the present he may wisely map out a program for the future and because not all of us are familiar with the Detroit Association heroes we have just heard so recently about from the platform, I propose to take you still back from that to where we march together on ground that is so familiar that even if I faltered in the reading of the inscriptions, many of you could complete them from memory.

I shall name these three cemeteries a "Black Cemetery" and a "Gray Cemetery" and a "White Cemetery." Let us go through the black cemetery first. "And they took Absalom and cast him into a great pit in the wood and laid a very great heap of stones on him. And all Israel fled every man to his own tent."

Another inscription—"And when Jehu came to Jezreel, Jezebel heard of it, and she painted her face,"—Oh, there is a scripture background for a lot of things,—"and tied her head and looked out at a window." The other incident, you remember. Jehu called up to ask who was on his side and instructed them to throw her down and they did "and some of her blood was sprinkled on the wall, and on the horses, and Jehu trod her under foot. And when he was come in, he did eat and drink and said, 'Go, see now this cursed woman, and bury her, for she is a king's daughter.' And they went to bury her, but they found no more of her than the skull and the feet and the palms of her hands. And the carcass of Jezebel shall be as refuse upon the face of the field in the portion of Jezreel, so that they shall not say, 'This is Jezebel.' "

"Then Judas brought again the thirty pieces of silver, saying, 'I have betrayed innocent blood.' And he cast down the pieces of silver and departed and went and hanged himself. And they took counsel and bought a potters field." THIS MAN PURCHASED A FIELD WITH THE REWARD OF HIS INIQUITY."

I do not care to read more inscriptions in that black cemetery, though we might find them. Let us look into the gray cemetery and read a bit.

"And Seth lived an 105 years and begat Enos. And Seth lived after he begat Enos 807 years and begat sons and daughters. And all the days of Seth were 912 years AND HE DIED."

"And Enos lived 90 years and begat Canaan. And Enos lived afer he begat Canaan 815 years and begat sons and daughters. And all the days of Enos were 905 years AND HE DIED."

"And Canaan lived 70 years and begat Mahalaleel. And Canaan lived afer he begat Mahalaleel 840 years and begat sons and daughters and all the days of Canaan were 910 years AND HE DIED."

"And Mahalaleel lived 65 years and begat Jared. And Mahalaleel lived after he begat Jared 830 years and begat sons and daughters. And all the days of Mahalaleel were 895 years AND HE DIED."

"And Jared lived 162 years and begat Enoch. And Jared lived after he begat Enoch 800 years and he begat sons and daughters. And all the days of Jared were 962 years AND HE DIED."

"And Methusaleh lived 187 years and begat Lamech. And Methusaleh lived after he begat Methusaleh 782 years and begat sons and daughters. And all the days of Methusaleh were 969 years, AND HE DIED."

I read on. Every inscription is the same. He lived and he died. That is all. Let us turn to another cemetery. Here I think we can read with a different kind of interest and different kind of pleasure.

"BY FAITH ABEL offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, GOD TESTIFYING OF HIS GIFT."

"BY FAITH ENOCH was translated, that he should not see death, for before his translation he had this testimony, THAT HE PLEASED GOD."

"BY FAITH NOAH, BEING WARNED OF GOD, of things not seen as yet, became heir of the righteousness that is by faith."

"BY FAITH ABRAHAM went out not knowing whither he went, for he looked for a city which hath foundations, whose builder and maker is God."

"BY FAITH ISAAC blessed Jacob and Esau concerning things to come."

"BY FAITH JACOB, when he was dying blessed both the sons of Joseph, and worshipped, leaning upon the top of his staff."

"BY FAITH JOSEPH, BY FAITH MOSES, BY FAITH THE HARLOT RAHAB, BY FAITH, etc."

"Time would fail me to tell of Gideon, Samson, Jephthah, David, Samuel and the Prophets who THROUGH FAITH subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge

of the sword, out of weakness were made strong, waxed valiant in fight, were stoned, sawn asunder, were tempted, were slain with the sword, being destitute, afflicted, tormented (of whom the world was not worthy) "and these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

I wanted, if I could, by taking you through these three cemeteries so far back, to make this point clear, that life is an island between cemeteries. Now, just as back through the years, if we dream, we dream through the ages of the dead, so if we are thoughtful, sober minded young people, we know that if we dream ahead our dream will end in a cemetery. We have this wouderful advantage that we can pick the cemetery in which we shall lie. That is worth thinking over, according to my judgment.

I want to make some observations about these cemeteries. The first observation you join with me in, with one accord, that only one of them is attractive. No one would look forward with any degree of pleasure, or look backward with any degree of pleasure, to a black cemetery with Absalom, Jezebel, Judas.

Not every person, through whose veins the blood runs red, cares to look forward or backward to a cemetery where the sole inscriptions upon each tombstone is that he lived and he died and that is all of it. But our hearts are warmed within us as we read the list of those heroes of the faith, and our courage is stirred and our ambition to accomplish something in the Kingdom of God is rightly aroused.

Another observation. The heroes in the cemetery that is attractive were exceedingly unlike. I find some young people at the present time who pick out some person and try to make that person their hero and feel that if they can come to be as like that person as two peas in a pod, then they may be a hero too, but I can see no similarity much between Abraham and Gideon, both heroes of the faith.

Nor do I imagine that Samson and Isaac, though one rejoiced in his physical strength, the other quiet, meditative, would find much in common, although their tombstones are side by side. Enoch and David could scarcely be more unlike and Joseph and Rahab are as far apart as virtue can keep people, but here they are grouped together.

I find some comfort in that, for those who feel that our interests and our tastes and our natural disposition differ from the

interests and tastes and natural dispositions of those who would set a course for our feet. It is an observation worth meditating upon.

I want to make another observation. I doubt if anyone who was ever buried in a black cemetery chose black by preference. They got lost in the gray. I do not know whether I make my meaning clear or not. I am not an artist with a brush and I do not know much about colors, so I went this afternoon and purchased some crayons, white, and black. I mixed them up together and found that the result was gray, verifying a suspicion I had that I had read somewhere.

Now, the interesting observation that I want to make at this point is that these people lost a keen sense of values in the study of the gray. If they had kept their eyes upon the white then black by contrast would have been terrible, but they began thinking about the things that are neither black nor white. Pretty soon then gray began to merge into blackness and finally, lost in the study of the gray, they found themselves in the black without having known when they transferred their color.

Stop and think a moment. David one time was headed for a black cemetery. I do not suppose for one moment that he really thought deep in his heart that he was going, deliberately and personally, to kill Uriah. I do not think he even thought that out. I believe he said, "If we can put him in the forefront of battle and something happens to him, how fortunate." He was thinking in terms of gray, but his actions were in the field of black. And yet, when the prophet stood before him and showed him in the clarity of the contrast, the shining white and the darkly black, then he was ready to eliminate from his life the gray and seek the white.

I do not suppose that Absalom when he began telling the people how much would happen if he were judge, thought out in himself the terrible plan to send in revolt an army against his father, because the narrative tells us that for forty years he was telling the people what might happen if he became judge, before that tremendous calamity occurred. But walking year after year in the gray, he lost sight of the sense of values, his perspective became black and he ended in a pit with a tombstone of stones and all Israel fleeing to their tents.

It is worth observing that those who lie in the black cemetery began studying the gray instead of the white. I have no notion that as Judas fingered the coin in the bag it even occurred to him he would sell his Master for thirty pieces of silver, but by fingering money and merging all of his thoughts in the gray he

lost his sense of values and "with the price of his iniquity they bought a potter's field."

Eve, so the story tells us, probably never intended deliberately to deceive Adam and fashion out a deliberate disobedience to Jehovah, but what happened? She looked and saw the tree was *good for food,* she looked and saw that the tree *was pleasant to the eye, she kept on looking.* She saw that it was a *tree to be desired to make one wise.* Parable or fact, she kept looking in the gray until the black appeared and she did not know the difference between gray and black.

The Corinthians were in grave danger of doing the same thing. Some said, "I am of Paul" and "I am of Apollos." They were in the realm of gray. Paul did a great piece of thinking when he called attention to the fact that they were neither of Paul or Apollos, they were of the Saviour himself. The white as in contrast with the gray.

Then I notice again that these who found a resting place in the cemetery that is attractive "laid aside the weight and the sin that beset them." How natural it would have been for David, having been driven from the court of the king, to have said, "The first time I get a chance, I will kill Saul." Revenge would have been a sweet morsel to roll under his tongue, but he took the spear and the cruse, cut a piece from the garment of the king and in forgiving the king, himself became greater than the king.

How mournful and how human across the years comes his cry even after Absalom had sought to put him from the kingdom, and to kill him, of "Absalom, my son; my son, Absalom." It is the human cry that sounds down the centuries when the parent's heart is torn. David could have taken revenge and made himself a weakling and a pitiful fool. He cast aside the weight and the sin that beset him.

Moses might have nourished anger against the people of Israel. How natural for him to have said, "Jehovah, thou art with me." Jehovah had just promised that he would eliminate the other Israelites and make of Moses his chosen people. Moses turned and with a magnanimity that makes him seem almost superhuman he now says "No, either save them or blot me, I pray thee, out of the book." So in forgiveness he merged himself with the people who were rebelling, that in the greatness of his soul they were saved but he was putting aside a weight and a sin from his heart.

Peter denied his Master, a falsehood so black and so treasonable that it seems impossible. However, we look back and find

out how he wept bitterly that his sin and his weight might be put from him and he might be again in the grace of his Saviour.

I notice, too, that they ran with patience, these heroes in the cemetery that is attractive. Moses for forty years in the wilderness! Joshua and Caleb who came back and said, "We be able to possess the land," had to wait forty years until Caleb could ask from Joshua the privilege of having as his part of ground that mountain where the Anakim dwelt and though an old man went there and proved the courage and wisdom of his youthful words "We are able."

Joseph patient in prison while the men for whom he interpreted the dreams forgot him! Roger Williams in all kind of persecution for the belief he had in his heart! Paul in his buffeting for Christ's sake. Patience you read from Paul's own message of the stripes he received, the story of his wanderings, his imprisonment, and he was talking from the depths of his heart.

And then I observe another thing (for unless people are willing to fight they connot win) these people who were buried in this cemetery that is attractive were not all winners. Some were losers according to the standards of men. I read one inscription that says "Through faith escaped the edge of the sword." I turn again and find these were slain by the sword but that right side by side this man turned to flight armies, this was sawn asunder. But their tombstones match in height.

"These subdued kingdoms, these were destitute, afflicted and tormented but their graves are a man's length in this cemetery, side by side.

I am sure they had a great goal. Enoch, that he might obtain purity in his life. Noah, that he might obey by faith. Joseph, his own fineness of life and that he might preserve the Egyptians from famine.

After we have observed these things about the past, let us interpret the present that we may map out the future. Only one of the cemeteries of the present is attractive too. Let me make an illustration from secular history. How many would be interested in looking up the cemetery in which Benedict Arnold lies? But the tomb of Washington is a shrine. How many would be interested in hunting for the grave of Booth, but thousands beat a path to the tomb of Lincoln.

I notice that these present day heroes are also unlike, I mean the heroes who live and move amongst us. I have been fascinated by the program of city missions. How unlike are Sears of New York and Gleiss (applause) of Detroit, but all over this

country they are studying the work of these two matchless leaders, driving for miles to find out the paths they have trod. How much unlike are Sanborn and Finn, each wielding a mighty sword in the battle for the Kingdom. How much unlike are Leete and Klyver, desiring the same and fighting for the same purpose.

Freeman and Allen and Hoben and Dulity. All different but all fighting for the incoming of the Kingdom. They are unlike, but side by side they wage their warfare.

I notice, too, that it is the gray that causes the difficulty now. When young people in the church begin to study, not how much they can do for the Kingdom of God, but how far they can go in questionable amusements and still stay in the church, they are lost in the gray. Mark you. Politics today is lost in the gray. The Republican party is both wet and dry. The Democratic party is both wet and dry. The Republican party is both for and against the League. The Democratic party is both for and against the League, and each are searching to see if by the most earnest search they cannot bring out one issue that shall stand out with the clartiy of contrast between white and black.

The man that can furnish an issue that stands out for either party as white and black is a leader now, if he could be found.

That is the trouble with youth. People criticize youth. They are not in danger between honesty and iniquity but between cleverness and iniquity. They are trying to be clever and get away with it and cleverness and shrewdness and the desire to get by are in the realm of the gray.

I heard of a carriage driver who once applied for a position and the man who was to hire him asked him how close he could come to the edge of the cliff and still keep the chariot on the road. He said, "I can drive within a foot of the edge of that cliff with perfect safety." He was not hired. Another applied. He said, "I can drive within three inches of the edge of that cliff and you will be safe." Another applied and he said, "I do not know how close I can come to the edge of the cliff. I always hug the inside of the road." The position was his because he knew the difference between white and black and was not searching to make a living in the realm of the gray.

The Master says in one of those sententious words in the Sermon on the Mount, "Be ye not of doubtful mind." "Do not be cast about in the offing," as one translator puts it. In a storm it is in the offing in which there is danger. Being out to sea is being in the clear but being in the offing, that is the danger of being in the gray.

I notice that today those who are really accomplishing things in this field of the Kingdom are really laying aside weights. Missionaries laying aside coveteousness, cutting their own salaries that they may continue to proclaim the Master, at risk of life, in great danger in China. Little Joe Taylor, of Columbus, up in China, writing about the death of those he loved, fighting side by side with them. These have laid aside their weights. Teachers, doctors putting aside personal comforts, aye, even risking their lives that other lives may be prolonged. Business men putting aside their business to serve the Kingdom of God. I find today, as in the days of old, the weights being laid aside and besides I find them running with patience.

The great heart of Rauschenbush patiently through the years yearned that people might come to know the value of the social gospel and there are those who know him well who said he died of a broken heart, for he feared the time would not come when people would understand.

Nor are the heroes of today always winners. John Cherney, giving himself in service to the Lord, went out to serve when in eminent danger from contagious disease. He offered himself first to go. Died within a year upon his field, before he had even had time to learn the language, so willing was he to lose his life in his Saviour's cause.

No, they are not always winners as the world counts winners today but they have a great goal. Everything worth while in life and even the pleasures have goals set. You cannot even play a game of croquet without going through the wickets and hunting for the stake. You cannot have a game of football without having a goal for which men strive at the other end. Keenly in our sports do we search for a goal.

Statecraft hunts for those things that stand out clear and distinct. Lincoln found it in the great conflict between the north and south, when he said, "The union must be preserved." He had that which was white. Wilson found it in his plea for self-determination, however unhappy the things may seem to have worked out. Coolidge marked out a paragraph of history that was white when he said "No man has the right to strike against public safety."

These who war in the kingdom of God for his kingdom today have likewise a goal. Jesus, the author and finisher of our faith, despised the shame, endured the cross, for the joy that was set before him and if you and I in the days that are to come, because we must at last look ahead, are going to get anywhere in the service of our Master, it will be on the basis of these prin-

ciples and these attitudes. However feebly we may speak when we try our best and however much we may fail in carrying out in practice the principles we preach we would serve the Master! We would give the pure gold of our heart in service to him who gave his life for us.

Bishop Brent has finely summed it up when he writes—

When speech, the lowly servitor of thought
Has done his best, he leaves locked in the mind
Truth's larger wealth. E'en of the freight words bear
A half is spilled before the goal is reached.
Nor can the will of man weave without break
Or flaw the fabric of a perfect life,
Altho the pattern, formed by God's own hand,
Is fastened to the loom. The shuttle fails
To shoot the thread of virtue thru the warp
Of knotted stubbornness and loose desire.
Whose pen with skill depicts the better way
More knowingly could tell a tragic tale
Of barren vows and frequent battles lost.
And yet no counsel e'er took winsome form
Save when the lips that taught its wise behests
Had been hit thru and thru by teeth close-clinched
In purpose to incarnate in the life
The graces preached. Across the counsellor's face
The spiteful scars of failure groove their path
And mark him as a man who has not yet
Attained the heights he covets for his friends.
Half hypocrite they brand him. But athwart
The bounds of weakness are those tokens sure.
That aspiration clad in armor brave
Stands girt with hope for fresh emprise, *resolved*
To follow to the end of time the Christ
Who beckons still to worsted warriors.

By Mr. Manogg: This has certainly been a splendid climax to this series of meetings. I have asked Rev. G. L. Wittet to close our session with a few words of prayer.

Rev. G. L. Wittet led the great audience in prayer.

Messages of Congratulation

FIRST BAPTIST CHURCH.
James Whitcomb Brougher, D. D., LL.D., Pastor.
Oakland, California.
September 29, 1926.

To the Detroit Baptist Association,
Detroit, Michigan.
Dear Friends:

I have your invitation to attend your meeting in celebration of the centenary of organized Baptist work in and about Detroit. I regret that it will not be possible for me to be present with you on that memorable occasion. Nevertheless I want to extend to you my heartiest congratulations and best wishes.

The success of your one hundred years' work has been a blessing not only to Detroit and vicinity but to the whole Baptist denomination of the North. We are one great Baptist family; we all rejoice at the achievements of any member or group in the family.

It has been my privilege to know many of the Baptist leaders in Michigan, during the years that are past. They laid the foundations well, and your men and women of today are building a splendid superstructure. I am sure you will have a great meeting and that you will find great inspiration in the record of the past for undertaking still greater things in the future.

I am proposing for our denomination this year a "G. O. Society". It has already been organized in my church. It means "Get One" for Christ and the Church. In carrying out our great evangelistic program for the next six months, if every live member of every Baptist Church in our convention would get one new member for Christ and the Church, we would go up to Chicago to the Northern Baptist Convention with more than two million members. Let me suggest that you give to your Association the slogan, "Get One"; let me also urge that we all respond to the enthusiastic call of the Chicago Baptists and seek to have an attendance at our next Northern Convention of 25,000 delegates. We can do it. We will do it! At a great convention of that kind we will put on a program that will continue to hold our people to a united and harmonious effort to preach the gospel to every creature the world round.

I am sorry I cannot be with you. I shall pray for you. May God give you the greatest Baptist meeting ever held in Detroit and may your spirit and good-will and cooperation have its influence upon all our denominational work.

Yours most cordially and fraternally,
(Signed) J. WHITCOMB BROUGHER.
President of the Northern Baptist Convention.

WESTERN UNION TELEGRAM.

Dated Oct. 6, 1926.

Detroit Baptist Association.

Woodward and Pingree, Detroit, Michigan.

I want to congratulate the Detroit Baptist Association on the centenary of organized Baptist work in and about Detroit. I shall ever hold as a most gracious memory the year of work I was permitted to do in the city of Detroit. Read Luke 24:45-49.

(Signed) W. O. ANDERSON,
First Supt. Detroit Baptist Union.

Historical Exhibits

The Committee on Exhibits gathered a large collection of historical value—books, publications, photos and articles. In part they are mentioned here:

Original charter of First Baptist Church, 1827. Signatures, territorial officials.

Pictures of Mr. Thomas T. Leete Sr. and Mrs. Leete.

Pictures of Mr. and Mrs. S. W. Titus.

Pictures of Mrs. Alexander.

Pictures of Rev. J. Matthews.

Pictures of Dr. Allan Hoben.

Pictures of First Church, Cass and Bagg. View exterior and interior.

Picture of Miss Harriet Bristow, Junior Supt.

Class book of Young People's Class, 1st Church, 1875-76. Bound volume of 1st Church paper published, 1875-76. Young People's Society paper published in 1875-76.

Mem. and program of 10th anniversary dinner in honor of Dr. Zelotes Grenell.

List of members 1st church 1880.

List of missionary magazine subscription 1912-27.

Silver communion set, 2 tankards, 2 goblets, also 2 silver spoons, of Woodward Avenue Baptist Church.

Picture of Pastor of French Baptist church.

Picture of Beulah church.

Picture of Jefferson Avenue (to be) showing new Auditorium.

Case of missionary curios of junior department, 1st Church.

Pictures of 1st and second buildings of 1st Church at Fort and Griswold Streets.

Photos of First German Church, now Bethel Church.

Large collection of old and rare volumes, Baptist publications, etc., largely duplicated in the Baptist Collection in the Burton Historical Collection in the Public Library, was shown by Albert H. Finn.

The Burton Historical Collection at the Detroit Public Library made a special display of Baptist books, publications, pictures, biographies, etc., during the Centenary meetings at the Public Library. The Baptist collection there was extensively drawn upon by various speakers.

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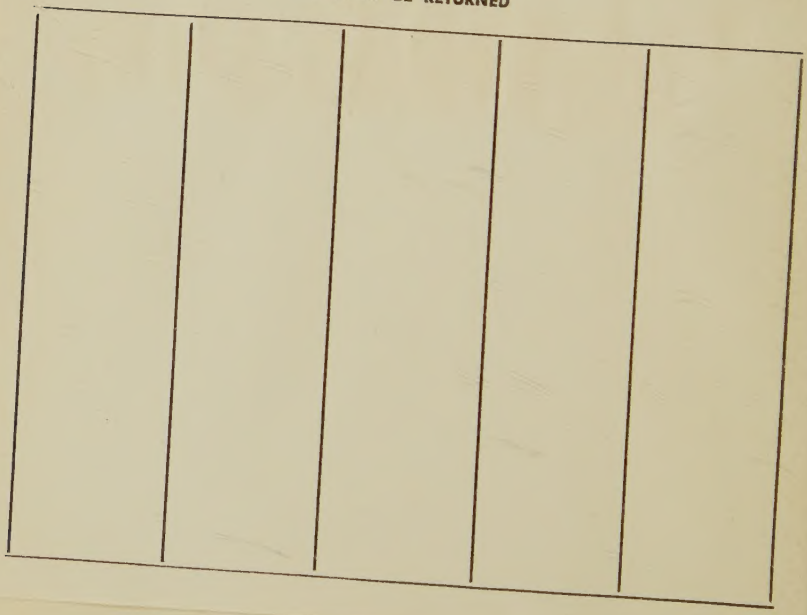

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